

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

THE DAWNING YEAR.

"The night is far spent, the day is at hand." —
ROM. xiii. 12.

Rejoice! Rejoice! The day is near,
The morning breaketh full and clear;
No gloomy doubt, nor timid fear,
May desecrate this glad New Year.

Arise! Arise! The waning night
Of woe and pain and tyrant's might
Forecasts the coming of the light,
The morning song—the reign of right.

Ring out! Ring out! Loud-pealing bell,
O'er lake, o'er sea, and mountain dell;
Ring out! Let the high anthem swell,
That truth on earth hath come to dwell.

Proclaim it wide—the year is nigh,
When through rejoicing earth and sky
Will ring the glad exultant cry,
"All things are Thine, O Christ, most high."

O heart of mine! Take thou good cheer;
Sing out thy song of triumph clear;

With Christ, thy King, already here,

Millennium dawns, this glad New Year.

Communications.

For the Messenger.

ZWINGLI THE BIBLE STUDENT.

good-night of the Old Year!

Rev. E. V. Gerhart, D. D.

The great reformation of the sixteenth century began at the same time in Switzerland and in Germany; but in each country without any conscious connection with the other. It began also by the assertion of the same leading evangelical principles. Zwingli did not learn the Gospel from Luther, just as Luther did not learn it from Zwingli; nevertheless both taught and enforced the same Gospel. Yet there was a marked difference as to the manner in which these courageous reformers came to the knowledge of Christian truth. Luther approached the Gospel from a sense of his personal need of salvation. Zwingli thirsted after the positive truth and searched the Scriptures to satisfy the yearnings of his heart. This difference intoned the subsequent religious life and teaching of these great men; also imparted a peculiar phase to the parallel reformatory movements.

From his boyhood, through his youth as in manhood, Zwingli had a thirst after knowledge, classical learning and literary culture. But no book awakened so much interest in his soul as Holy Scripture. He read Thucydides, Pindar, Lucian, and the Greek authors generally, with keen zest; but the Greek Testament, especially the Gospel by John, and the Epistles of St. Paul, he studied with intense enthusiasm.

His mind took this direction toward the Bible, partly from a true religious instinct, and partly through the influence of one of his teachers, Wytenbach, at Basel, 1505-6. At that early day, this noble man, a scholar of no mean repute, who then stood high in the confidence of the Roman Church, counseled his students, Zwingli, Leo Juda, and others, who subsequently became active reformers, to study the word of God in preference to the school-men; and he predicted that the time was not far off when the errors of tradition would be swept away and the true doctrine concerning Christ would again be reinstated. Wytenbach planted the living seeds of evangelical truth in the heart of Zwingli, and inspired him with fresh zeal for the study of the New Testament.

At Glarus, where, for about ten years, 1506-16, Zwingli was an officiating priest, he transcribed all the Epistles of St. Paul (in Greek) into a portable book, which became his constant companion. This copy he not only read and studied; but he also

committed all the Epistles to memory. Such daily study of the New Testament, and the regular preaching of the Gospel following the order of the Sunday lessons, was his positive education and training for the subsequent work to which God called him. During the years 1514 and 1515, as he himself informs us, it became clear to him that Jesus Christ was the all-sufficient Saviour, and His death the atoning sacrifice for all sins. He says: "At length, guided by Holy Scripture, I came to the point where I said to myself: You must lay aside all such traditions, and learn divine truth from God's own word alone. Then I began to pray to God for light; and Scripture, though I read it only, soon became more intelligible than if I had studied many commentaries on it."

Two parties arose in his church at Glarus; one sympathizing with him in preaching godliness of life, and in his denunciation of ecclesiastical and civil abuses. These dissensions were the occasion of his removal in 1516 to Einsiedeln.

Einsiedeln was noted for Mary-worship, and pilgrimages. As Zwingli saw the people by thousands, annually worshiping at her shrine and performing manifold penances in the belief that they were doing meritorious works; it was no sudden impulse that moved him to denounce these idolatries. When to these multitudes he preached Christ as the only Saviour, this was the fruit of his long and patient study of Holy Scripture. At Glarus, particularly during the last two or three years of his ministry, the work of reforming the church began modestly and unobtrusively, by the positive preaching of the word of God. At Einsiedeln this work was continued; assuming however a more negative and condemna-

deputies of the Roman bishops, he demanded that they show him Scripture wherein his teachings were erroneous. He would renounce any doctrine proved from Scripture to be false. But he should submit the question at issue to no other umpire. God alone, dwelling in His inspired Word, was the judge to whom he would submit.

As to the exclusive authority of the Bible in matters of religion and morals Zwingli and Luther were of one mind. Both explicitly affirmed the so-called *formal principle* of the Reformation, namely, that the canonical books of the Old and New Testament were the sole critical standard of faith and practice. But they differed in the manner of applying this principle. Luther applied it negatively. Whatever doctrine or practice contradicted the standard was forbidden; whatever doctrine did not wish to be tolerated or approved. Zwingli applied it positively. Whatever doctrine or practice was authorized or commanded by Scripture was true and good; but whatever had no such sanction was to be abhored. Hence it came that the *Bible* exercised a more positive authority affirmatively and negatively in *both* of the Swiss than of the German reformation; and the Swiss were exposed to the danger of excess in the affirmation of the authority of Scripture,

for the purpose of gaining full remission of their sins, he turned the eyes of the people away from the Virgin to Jesus and taught them to direct their prayers to Him as their only Saviour. It diminished his income as well as the revenue of the cloister, but that was to him a matter of little moment when the interests of immortal souls were at stake. Would that we had more Zwingli in our day!

For the Messenger.
ZWINGLI'S COURAGE.

Rev. N. C. Schaeffer, Ph. D.

Woman is patient; man is courageous. Whilst we expect her to be mild and long suffering, we expect him to be bold and brave. If in the face of danger he manifests courage, his friends will admire him, his enemies will fear him, and posterity will almost worship his name.

Courage is of two kinds, physical and moral. The former is manifested on the battle field; the latter is seen in the warfare against falsehood and wickedness. Both are accompanied by wholesome fear, by a just appreciation of the danger involved and the interests at stake. If a man rush blindly into danger and death, we may be astounded at his rashness but we rightly refuse to praise him for his audacity. There is a difference between true courage and blind audacity that must not be lost sight of in estimating the character of Zwingli.

He had the courage to live up to his convictions. When they offered him an increase of salary if he would no longer preach against the pope, he spurned the bribe and preached the gospel with more zeal than ever before. At Einsiedeln, where crowds of pilgrims brought rich gifts

for the purpose of gaining full remission of their sins, he turned the eyes of the people away from the Virgin to Jesus and taught them to direct their prayers to Him as their only Saviour. It diminished his income as well as the revenue of the cloister, but that was to him a matter of little moment when the interests of immortal souls were at stake. Would that we had more Zwingli in our day!

It was the custom of the Swiss to hire themselves into the military service of foreign kings and princes. Thousands died in this way; those who returned brought home vicious habits and thus helped to corrupt the masses. Against this evil he took a bold stand. Great was the risk in opposing a custom that brought so much money into the pockets of his countrymen; but he cared little for his popularity when the good of Switzerland was at stake. So long as men move with the current of popular opinion, they can live at ease. Let them, however, run counter to the prejudices and selfish interests of their neighbors, and they soon find what it costs to be a reformer. When personal danger is to be met, an effort of the will sustained for a comparatively short time is all that is required. To be a reformer requires an effort that must be sustained with unfaltering courage during a life-time.

Zwingli's moral courage is only equalled by the physical courage he displayed on different occasions. During the pestilence which raged at Zurich in 1519, and which carried off 2500 persons, his fidelity as a pastor brought him into such dangerous contact with the sick that his friends begged him to have some regard for his own safety.

Upon the battle-field he showed himself among the bravest of the brave. His comrades were inspired with confidence by his example. No one can read the account of his tragic death and of the indignities that were heaped upon his lifeless body by the exasperated enemies without feeling the grandeur of his courage and marveling at the savage joy of the papal party when they know that they no longer had Zwingli to fear. A great man may die, but his cause survives. When his corpse was quartered, burnt to ashes and scattered to the four winds of heaven, his enemies did not dream that this act of theirs was but a prophecy of the way in which Zwingli's teachings would be disseminated over the earth.

In one respect it may be hard for us to follow his example. Luther himself relates how Zwingli with tears offered the hand of fellowship that was refused. Many of Luther's professed followers in their

anxiety to reprobate the past, are unchurching one another as well as their sister denominations. The impulse of the natural heart is to turn them the cold shoulder. As free beings, however, we have the power to create for ourselves a world of anti-impulsive motives and to subject our actions to the control of reason and charity. It may require courage to offer the hand of ecclesiastical fellowship when the prospect is that the only response we may receive will be an insult; nevertheless it is truly Reformed as well as Christlike to recognize the merits and churchly standing of all who are striving to labor in the vineyard of the Lord although they may be separated from us by honest differences of opinion.

For The Messenger.
A VISIT TO ZWINGLI-LAND.

Rev. J. I. Good.

On the fourth of July, 1879, the writer of this article found himself at an out-of-the-way railroad station, in Eastern Switzerland. He had taken the early train so as to make a fourth of July visit to Wildhaus, the birth-place of Zwingli, the founder of our Church. And the train had left him at the little station called Buchs. The place had only two houses in it, the railroad station and a country hotel. He asked how he could get to Wildhaus; but he found as much difficulty in getting to it as most boys find in getting firecrackers for that day. Nobody seemed to know there was such a place as Wildhaus. He inquired over and over again in German where Wildhaus was; but all shook their heads. Then he began to think he would have to stay at this dreary station all day, until the next train came along in the afternoon—a very dismal sort of a fourth of July. At last he went across to the hotel and asked the landlord whether he knew of a place called Wildhaus. The landlord seems as ignorant as the rest; but no, he has an idea. He asks perhaps you mean Wildhaus, making the last syllable rhyme with goose, as he pronounced it, and giving it a hissing sound not unlike a goose's welcome. The mystery was solved. The Swiss dialect pronounced the word differently from the German. And the landlord hastened to get his wagon ready to drive me up the mountains to the little mountain valley where Zwingli was born. We started. Such a Fourth of July! With us, Fourth of July is synonymous, with hot, perspiring weather. But that Fourth was like Christmas. It rained all the time, as it only can rain in those Swiss hills. It was cold, very cold; what the Swiss call the snow-wind, was blowing down the hills, and as we got higher and higher, colder and colder became the wind. We had our heavy overcoat on, and in addition, we wrapped our shawl around us, and also put on an india-rubber gossamer coat; and still we were not warm; and all on the Fourth of July. It seemed almost like a trip to the North Pole.

At last we reached the little valley of Tockenberg where Zwingli was born. The little Swiss hut, with its slanting roof and the stones on the roof to keep the shingles down, was there just as it had been in Zwingli's time. A visit was made to the pastor of the village church, in which Zwingli was baptized, who gave a cordial welcome. We went into the village church, and saw the font at which Zwingli had been baptized. It was a small, plain, country church. The seats were hard, the floor uncarpeted. There was a gallery at one end; and over the gallery were the words:

"Halt fest in Gottes Wort
Es ist dein Glück auf Erden
Und kaum so war Gott ist
Dein Glück in Himmel werden."

In the pure free air of this upper valley, Zwingli imbibed the love of freedom and patriotism that distinguished him afterward. Having ridden down to the railroad station we took the train for Zurich, and as the sky cleared toward evening, we were able to see the little town of Wessel where Zwingli spent his boyhood. This town is on the little lake of Wallenstadt and has the grandest scenery in Switzer-

ULRIC ZWINGLI.

BORN JAN. 1ST, 1484.

DIED OCT. 12TH, 1531.

whilst Luther and his followers were exposed to the danger of excess in the affirmation of the material principle, or the doctrine of justification by faith alone. It is thus not accidental, either that antinomian tendencies were developed in the Lutheran Church, or that the reformed Confession which taught the verbal inspiration of Scripture was of Swiss origin, the Formula Consensus, 1675, drawn up by Heidegger and Turretine.

As to scholarship Zwingli was superior to Luther. Zwingli's appreciation and reverence of the Bible protected him against the loose or rash expressions of his compeers; yet he was not wanting in a critical perception of human defects in the sacred writings.

Among all the reformers Zwingli stands as a model Bible student. Rightly judged, no one in this respect is superior to him. All branches of the Reformed Church, especially the lineal descendants of the Swiss and German branches, have reason to thank God that the accomplished scholar who struggled out of Mediæval bondage into evangelical freedom and who, guided by the written word, led the van in the conflict for Divine truth and righteousness is an example of the Bible student; and in his love and studies of Holy Scripture, is worthy the invitation and regard of all who have succeeded him in the ministry of the Reformed Church.

Teach your young child to obey and you give him the most precious lessons that can be given to a child. Obedience is the grandest thing in the world to begin with.—George McDonald.

land around it. The lake, twelve miles long, is only two miles wide, and on each side of it, the hills rise almost perpendicularly to the height of 2000 or 3000 feet. Such grand scenery, like the scenery of Nazareth to Jesus, must have been an education to the boy Zwingli.

Another place very interesting in the life of Zwingli is Einsiedeln, where he began to preach the Gospel to the pilgrims. This is quite a large town, situated in one of the upper valleys, about three thousand feet above the sea. Thousands of pilgrims climbed these hills in Zwingli's time, to receive here the forgiveness of their sins; for over the gate of the abbey were the words, "Here may be obtained complete remission of sins." Then it was that Zwingli eloquently and courageously, even at the decline of the revenues of the Monastery, declared "The Son of Man hath power to forgive sins." His preaching was so eloquent that the pilgrims stopped coming in such large numbers, because he had showed them it was not necessary to come there to be forgiven; indeed, his preaching was so eloquent that even the lazy monks left their cells; but alas! the Monastery to-day worships the Virgin, and thousands of pilgrims go to it every year, one hundred and seventy thousand visiting it annually.

The pulpit where Zwingli preached is now placed on one side, and I could see no stairway by which they could get into it. There is no preaching there now, at least not such as Zwingli gave to his hearers. There is a shrine in the front part of the church—a chapel of the Virgin in which is a small image of the Virgin, richly dressed and adorned with gold and precious stones. Some pilgrims were bowing themselves before it, and one poor woman was sitting asleep in front of the shrine. Outside of the Monastery, which is a very large building, are stalls for the sale of crucifixes and images of saints, and the sale of them is so brisk that it keeps seven hundred men busy all the time in manufacturing these sacred articles. There are some sixty priests and monks with some lay brethren, and some of them do little more than raise a fine breed of horses for which the Abbey is famed. What would Zwingli say were he to rise again and see in the Abbey the corruption which he so severely denounced? Would that some Zwingli were to come and like Christ in the Temple and worldly priests out of the Church!

But the most interesting place in Zwingli's life is, of course, Zurich. The town of Zurich is most beautifully situated at the western end of the Lake of Zurich, one of the most beautiful of the Swiss lakes. Looking across the lake, one can see in the distance the ridges of white Alps where Zwingli was born. The town of Zurich is a very busy, bustling town, as it is the manufacturing centre of northern and German Switzerland. Its population is twenty-four thousand, or, including all its suburbs, sixty-five thousand.

The green and rapid river Limmat flows through the town, dividing it into two parts. While standing on the shore of the lake, looking out over its waters we saw the beautiful Alpine-glow on the distant Swiss peaks. The sun had already set, but those white peaks gradually changed their color until they became violet, and then red, and seemed to burn like bright torches in the twilight. The town is finely laid out with wide streets and fine buildings. It has a celebrated University, which, unfortunately, at present is under rationalistic influences. But the most interesting place to a Reformed pastor is the church where Zwingli preached. It is the old Cathedral Church, facing the west, surmounted by two high towers at the corners of the building. On one of the towers Charlemagne is seated, with a gilded crown and sword, in recognition of the donations he made to the original church. But a greater than Charlemagne once preached in the church, and the whole building is a monument to him, for in this church Zwingli began to unfold the Gospel to the people in 1519. The interior of the church is very plain, as all of the images were removed in Zwingli's day. We attended service in the church one Sabbath morning at nine o'clock, and found a fair congregation present. The minister looked very much like the late Dr. Charles Leinbach, and when he came in the chancel he held his hat before his face as he prayed, a custom that always used to strike us strangely when in youthful days we attended the Reformed Church at Reading, where a pious Swiss always prayed into his hat as he entered the church. After a sentence the minister gave out a hymn.

This sung, he went down the steps from the chancel to the pulpit, near the centre of the church. The congregation stood while he read his prayer and while he read the Scriptures, and then we were surprised to hear a noise. It was caused by the people sitting down on the hard benches. His sermon was on Acts 5: 35-9, at the close of which he read a prayer composed by himself. He then went back to his place in the chancel, gave out a hymn, and closed with the benediction. Except during the sermon all the men stood. The people gave close attention and were devout, but the preaching would be considered lifeless and tame by us as Americans. There was a want of evangelical earnestness about the service, and I fear German rationalism has crept into the pulpit. There is need of a Zwingli, with his earnestness and fervor, in that pulpit again.

There is one more place interesting in Zwingli's life, it is the place of his death. Over the mountains, southeast of Zurich, on a little eminence, is a large unheeled rock sixteen feet high, on which is inscribed the dying words of Zwingli, "They can kill the body but they can not kill the soul." This is Zwingli's monument, for here he died in the battle of Cappel, a noble life, a happy death, a glorious immortality! But a more glorious monument are the Reformed churches, which arise through his work, scattered over the four quarters of the globe.

For The Messenger.
THE REFORMED CHURCH AN ORIGINAL
REFORMATION CHURCH.

Rev. J. S. Hartzel.

Our Lord Jesus, during His ministry, but especially by the outpouring of His Spirit on the day of Pentecost, founded for Himself a Church. This Church, thus divinely founded, lived on age after age and century after century; for He had promised His disciples: I will remain with you even unto the end of the world.

However, during the long Middle Ages, when superstition took the seat of truth, and ignorance supplanted wisdom; when, also, the offices and stations once filled by "men of honest report, full of the Holy Ghost and wisdom," were seized by men with base, ignoble minds, and the simony and patronage of a degenerate Church, then all the morality of the Sermon on the Mount, and all the theology of Calvary, and all the apostolic foundations and practices were jumbled together and hid—alas! it was thought forever—beneath the massive walls of St. Peter's at Rome.

But it was not to remain thus. In the early part of the Sixteenth century, the great Head of the Church raised up valiant Davids to slay the Goliaths of His enemies. Men like Zwingli, Melanchthon, Luther and Calvin, came forth and made war upon the superstitions, and heresies, and shameless practices of the Pope and his Church, and restored the Church to her divine plan and apostolic foundation.

Of the several denominations which arose in this restoration, the Reformed—the Church of Zwingli, Bucer, Bullinger and Calvin—was first among the *Reformation Churches*. There is no older Protestant Church. Ordained in 1506 and appointed to the parish of Glarus, Zwingli at once set about to preach what he regarded the gospel of Christ, no matter whether it hit the Pope or the devil. Then, as "a scholar of Christ," he diligently studied the Holy Scriptures in their original language "that he might draw the doctrines of Christ from their fountains." From the commencement of that ministry also, as he himself gradually came into the light, he more and more lighted the path of his flock; as the sense of Scripture became clearer to him, so he preached the more fully and fearlessly to his people the gospel of mercy; as he was enabled more and more to sift truth from error, so he taught his parishioners the unvarnished doctrines of Christ; as the truth dawned upon him, so he unfolded to his people the truths of God's word. An humble beginning and an humble history had this Reformation, from his ordination in 1506 till his death in 1531, first possessing himself, then by his preaching extending to his people; but growing until it had not only firmly rooted in his own canton, but in every canton of Switzerland, and in every nation of the earth. Unannounced came this resurrection of divine truth, by hard study and against fearful hazards; but since that first evangelical sermon of Zwingli's, Protestantism has carried the breath of life to every people and clime. Unpredicted and

humble, yet teacher grew more and more fearless and triumphant, as the Spirit of Christ made him an instrument for good. In the years of his ministry it appeared a voice calling to a reformation and civil life; but as the divine was unearthed by the Spirit, as his preaching drew fire from his soul, the Scriptures, it became evident that all was for a reformation of both Church and State, and with that aim Zwingli ended all his sermons. And a reformation Church and State it was.

The need of reformation became a settled conviction (although it had all the while been going on under his preaching) when vicar of the church at Einsiedeln, to whom he had been transferred, accidentally possessed of a liturgy of the th century, he saw that formerly the Supper was administered to people in both kinds, and saw that the Church was free from many gross errors which then were being upheld by a credulous people as such. Now Zwingli's preaching wonderfully quickened, became bolder and more fearless, as it became also more evangelical and spiritual.

Could the imaginary have spoken bitter might the laity have been against the daring. Could the Papal bulls granting thither of Einsiedeln the right and title to all pilgrims and visitors for all sins, have defended these, heavy and savage might their arts have been upon this meddlesome pr. But in spite of Rome's image and the cloister's Papal bulls, Zwingli continued to preach the Gospel of Christ, preached it so effectually that, at a grand and mighty stroke on the 14th of April, 1516, the image ceased to waver, the abbey ceased to attract, the ungodly traffic of the cloister less and less, the purses of lazy monk crafty priests became more and more slender, the miracle-working relics were, and the blasphemous inscriptions to the door of the abbey—"Here the forgiveness of all sin is to be obtained—was blotted out. The Reformation wplet, and it was Zwingli's evangelizing that did it."

"Christ alone said He saves everywhere," was the of his preaching, the wedge that dro Church of Christ and the Buddhism apart. Thus from the beginning of his ministry in 1506 did Zwingli forward the reformation of the Church and gather together a people whom became more and more free in Christ off the bonds of Rome. With spirit and determination did he do that, the Pope's nuncio calling him out, he replied: "With the help of God I go on preaching the gospel, and I will not be turned aside; and while Luther was one of the Popes "faithful," Ulrich Zwingli was in open rebellion against the Church of Rome and bitterly assailed its errors. Zwingli and his co-laborers had already done a mighty work against the Roman heresies, when Luther stepped upon the German arena to do battle for God's truth; nay more, long before Luther thought of separating from the Church, and placing himself in open hostility with the Church, Zwingli had given to the people the pure and undefiled Gospel of Christ, and the Christians of Switzerland were in part enjoying the blessed fruits of a reformation. If the beginning of Zwingli's ministry be counted, the Reformed Church is 377 years old. If that mighty crash of evangelical truth that irrevocably sealed Zwingli's mission and set his face toward Christ and his back toward Rome, be counted from, then on April 14th, 1884, the Reformed Church will be 368 years old. Whichever be the date there is no other Protestant Church so old. By this originality, the Reformed Church is truly and pre-eminently "the Church of the Reformation." With great reason may the Church celebrate upon the coming New Year's Day the four-hundredth anniversary of Zwingli's birth.

Family Reading.

MY GUEST OF NEW YEAR'S EVE.

A guest, unannounced and unbidden,
Stole into my chamber last night,
And the beautiful halo around her
Fill'd th' room with a soft mellow light.
She folded her wings and sat near me,
Then spoke of the swiftness of time,
And asked of the year that was closing,
Had mine been a chapter sublime?
She came to look over my record,
And ask for my noblest, best deed,
To receive upon tablets enduring,
Where saints of all ages might read.
"Naught worthy to tell," I moaned sadly,
And tears wet my pillow the while;
She left me in darkness and sorrow,
And yet there was balm in her smile.
My eyelids were heavy with slumber,
My heart was o'erburdened with grief,
A way in the dream-land I wandered,
And eagerly sought for relief.
I ventured far up on the mountain
To a gate that was glowing in light,
And th' angel who'd sat by my bedside
Came out with a look of delight.
I asked her, "Can one with a record
Which common-place duties give,

Go in to the King in His palace—
Go in with the sainted to live?"

"God sees not as thou," she said sweetly,
"An act to the world all unknown,
And which thou hast long since forgotten,
Is a star shining bright near His throne."
"Come in, for to those poor in spirit,
A welcome the Father assures,
And Jesus Himself signed the title
Which the kingdom of heaven secures."
—Northern Christian Advocate.

ANCIENT NEW YEAR'S CUSTOMS.

As Christmas customs were for a long time a blending of heathen rites and Christian festivals, so, too, we find many of the New Year's doings of our forefathers were but remnants of by-gone customs of various nations.

The Jews, Chinese, Romans, and Mohammedans, although differing as to the time from which they reckoned the commencement of the year, all regarded it as a day of special interest. Says Abbott: "The old Roman year began in March, and on the first day of the month the festival *Ancylia* was celebrated, when the Salii, or priest of Mars, carried the sacred shield in procession through the city, and the people spent the day in fasting and rejoicing. The same sacredness was attached to the first day of the year, after the change took place in the Roman calendar, which made January the commencing month instead of March."

Pliny tells us that on the first of January people wished each other health and prosperity, and sent presents to each other. It was accounted a public holiday, and games were celebrated in the *Campus Martius*. The people gave themselves up to riotous excess and various kinds of heathen superstitions. It was to offer a counter influence and to protect Christians against its contagious debauchery and superstition that Christian assemblies were at last held on the first day of January.

The early disciples strove to exhibit in their life the contrast between the Christian and the heathen temper, to substitute aims for New Year's gifts, readings from Scripture, for merry songs, and fasts for riotous feasting. This principle was gradually adopted in the practice of the Western Church, and three days of penitence and fasting were opposed to the Pagan celebration of January, until the time of Christ's birth being designated, when the festival of Christ's circumcision was transferred to this season.

The "Feast of the Circumcision" was called the octave of Christmas as early as A. D. 487, and was instituted by the Church to commemorate the ceremony of the Jewish law, to which Christ submitted.

At the *soiemni festiva*, the "Council of Tours, in 566, ordaining that the "chaunt of litanies should on the first of January be opposed to the immoral superstitions of the Pagans; and the Eucharist, or Mass of the Circumcision, be celebrated instead."

By degrees, however, as the Christian faith and strength increased, and the necessity for the distinction grew less important, the Church in the eighth century, abrogated the fast, and the earlier and more congenial jovial customs were gradually resumed, and have continued in one pleasing form or another down to the present time.

In the time of Numa Pompilius the day was dedicated to Janus, the double-faced deity, who faced the future, while he looked back upon the past. The Romans offered him a cake of sifted meal, with incense, salt, and wine. The Hindoos call the first day of the year, the day of the Lord of Creation. It is sacred to the God of Wisdom, to whom they sacrifice male kid and wild deer, while they celebrate the festival with illuminations and general rejoicings.

Says one: "The Chinese begin their year about the vernal equinox, and the festival observed on the occasion is one of the most splendid of their religious feasts. All the people, including the Emperor, mingle in free and unrestrained intercourse, and unite in thanksgiving for mercies received, as well as in prayers for a genial season, and an abundant crop. In Japan the day is spent in feasting and visiting."

Among the ancient Persians prisoners were liberated and offenders forgiven, and thus the Persian New Year somewhat resembled the sabbatical year of the Jews. The "Feast of Trumpets," is another ceremony kept in continuance by many, especially the Jews, and thought appropriate for the beginning of their New Year.

The old Romans considered it peculiarly lucky to begin any new enterprise, or to enter upon any new office upon New Year's Day. All the mechanics began something of their art or trade; and men of letters did the same, as to book, poem, etc. And the consuls, though chosen before, took the chair and entered upon their duties this day. After the government was in the hands of the emperors, the consuls, all in new clothes, marched on New Year's Day to the capital attended by a crowd where two white bulls, never before yoked, were sacrificed to Jupiter Capitolinus. A great deal of incense and other perfumes was spent in the temple; the Flamens, together with the consuls, during the religious solemnity, offered their vows for the prosperity of the empire; and the emperor having taken an oath of allegiance and confirmed all public acts done by him during the preceding year, festivities took place among all classes, and lasted several days. It was a time of universal rejoicing, when presents were exchanged and differences reconciled.

It was considered unlucky, in some parts of Germany, to leave any work unfinished; and it was supposed that Lady Berechta—a mythical spiritual being, who has the oversight of spinners—was angered by it. The last day of the year is sacred to her, and if she finds any flax left on the distaff that day she spoils it.

There was a curious Oriental custom peculiar to the day called by the Arabs and Persians, "the game of the beardless ricer." A deformed man, whose hair has been shaved off, and his face ludicrously painted with variegated colors, rides through the streets on an ass, and behaves in the most whimsical and extravagant manner, to the great delight of the multitude that follow him. In this manner he proceeds from door to door soliciting small pieces of money. A similar custom is still found in various parts of Scotland under the name of guizing.

In England, amid the ringing of church bells, ringing out the old year and ushering in the new year, it was customary for the young women of the village to carry from door to door a bowl of spiced ale, in imitation of the "wassail bowl," which they offered to the inhabitants of every house, singing congratulatory verses, generally made by themselves, and suggesting small presents. The young people also exchanged garments, which they called munum and disguising.

The social observance of the first day of the new year seems to have been in substance similar in all ages. From the earliest recorded celebration we find notice of feasting and the interchange of presents. Tacitus mentions the giving and receiving New Year's gifts. Loyal subjects availed themselves of this occasion to present their respective sovereigns with gifts, which varied in quality and value with the position and means of the donor. Many of the presents were very curious. Says Horace: "Stern old Latimer, instead of presenting Henry VIII. with a purse of gold, put in the king's hand a New Testament with a leaf conspicuously folded down at Hebrews xii: 4."

Queen Elizabeth is thought to have mainly contributed to the New Year's contributions of her loving subjects, and as she is said never to have worn a dress twice, it may be imagined what they and her jewels, etc., amounted to. It appears that "all the peers and peeresses of the realm, all the bishops, the chief officers of State, and several of the queen's household servants, down to her apothecaries, master cook, and sergeant of pastry, etc., gave New Year's gifts to Her Majesty, consisting in general either of a sum of money, jewels, trinkets, or wearing apparel. From her household and tradespeople she also received a great variety of presents, and always made gifts in return, though of far less value than those she received. Down to James II., the monarchs continued to receive and give presents. At present, the court custom, it is said, has dwindled down to the placing of a crown piece under the dinner plates of the two chaplains in waiting at court on New Year's Day."

Gloves were more expensive in older times, and money given in lieu of them was called "glove money." It is said Sir Thomas More, as Lord Chancellor, decreed in favor of a Mrs. Croaker against Lord Arundel. On the following New Year's Day, in token of her gratitude, she presented Sir Thomas with a pair of gloves containing forty angels. "It would be against good manners," said the Chancellor, "to forsake a gentlewoman's New Year's gift, and I accept the gloves; their lining you will please bestow otherwise."

Pins, or gold and jeweled skewers, were also popular New Year's gifts, and from the money given for that purpose arose the phrase "pin-money," as applied strictly for personal enjoyment. With us, and of late years, gift-making is more generally confined to Christmas, and calling on New Year's Day. It was customary, however, not very many years ago in France as well as here, for gentlemen in calling to carry with them little cornucopias, or packages of bon bons, to present to the ladies with a "Happy New Year." And, for some special favorite, to hide among the sugar plums a little trinket of value.

In England they still, in many places, ring the old year out and the new year in, and have, as with us, social festivities on New Year's Eve. Others, again, observe it in a religious manner, as "watch night," looking over their past failings, and making new and better resolutions for the coming year, praising God for past mercies received, and asking for a renewal of them for the time to come.

New Year's Day is a blessed day for making up differences, of reconciling one to another, and forgiving one another when estranged. The exchange of souvenirs also strengthens the ties of affection and kindred; and making long neglected calls, renews friendships, and causes the heart to glow with kindly feelings as the hearty "Happy New Year" is uttered. Therefore, we trust, it will long be kept in observance.—*Churchman*.

Youth's Department.

THE DYING YEAR.

Old Year, wrap your covering closer,
Your mantle of driven snow,
The trembling of age is upon you,
Your fires are burning low.

We pity, we love you, our Old Year,
We gladly would bid you stay,
You came bearing with you rich jewels,
And have given them all away.

Your casket of Time you have emptied,
Its Spring and its Summer fair,
Its Autumn with ripe, golden fruitage,
Its Winter with heath-giving air.

You brought to us blessings in pleasure,
And blessings in sorrow and pain,
And we hold them as priceless forever;
Ah! Old Year, you came not in vain.

But Old Year, you're dying, you're dying,
We watch as your pulse beats low,
We count all the minutes by heart throbs,
And whisper "farewell" as you go.

Christian at Work

TURNING OVER A NEW LEAF.

Beginning a New Year.

"What do people mean when they say that they are going to turn over a new leaf?"

Hilda was so tall and fair and bright, that her little sister, Rose, was sure that she could answer this or any other question. Moreover, Hilda was mother and sister in one—the real mother having gone to her home in heaven three years before.

"Hilda, please tell me," said Rose, repeating the question. "How is life like a book, and do people turn over a 'new leaf'?"

Hilda, smiling, but evidently not giving the words much thought, replied: "I'll explain it some other time, dear; I want to finish this book to-night. See, I have ever so many new leaves to turn over."

"Dear! dear!" cried Rose, "I wish that there were machines for answering questions! I wanted to know about this one, particularly, before the New Year!"

But Hilda did not give any heed to Rose's earnest inquiry. She was absorbed with her book the whole evening, stopping only once, when the children's bed-time came, to wish them good-night—the last good-night of the Old Year!

"One, two, three, four, five—six," counted Hilda, as she heard the clock strike next morning. It was New Year's morning! There was to be a seven o'clock meeting in the lecture-room of the church. "Everybody" would be there! Nobody who had been once, could willingly stay away and yet feel that the year had been properly begun. Hilda rubbed her eyes and jumped up to make sure that she was really awake.

The house was very quiet. It occurred to Hilda that if any of the family were to attend the meeting, she must awaken them. Putting on her dressing-wrapper and slippers, she ran along the hall knocking at the doors, exclaiming:

"Six o'clock! A Happy New Year to you!"

"Happy New Year! Happy New Year!" shouted the boys. "It's not fair, though, Hilda, to catch a fellow that way. Wait till breakfast-time, when we can all have an even chance."

"All the same, I have said it first," said Hilda, laughing and running back to her room to get ready.

The church was only just round the corner. Hilda went out by herself and, as she ran down the front steps, she looked up at her brother's window. The glance she caught of his disconsolate face made her laugh.

"I'll be there in time," he shouted. "If you meet Tom Green, please ask him to wait."

Some of the school-girls turned the corner just then, and almost overwhelmed Hilda with New Year's congratulations and plans for the day. In five minutes they were at the lecture-room, up the aisle, and in the very same seats that they had occupied a year before! Hilda noticed this,—perhaps she could not easily have put into words the thought that flashed through her mind just then. She would not have acknowledged it to be a *serious* thought, however, though it made her look grave for a moment.

Just at seven o'clock the meeting began. There was first a hymn—something full of praise—then a prayer, with much of thanksgiving in it, then the reading of the Bible, followed by a bright little talk from the pastor. As he stood there speaking of things glad and sad, in the past, and looking forward hopefully into the future, the hearts of the people grew warm! Hilda

glanced over at her little sister and remembered the question of the evening before. For the first time, life seemed to Hilda just like a great book: all the pages of the old leaves had been written on and turned over. Here, right before her, was a new blank page waiting—for what? Hilda did not like serious thoughts; she would have been glad to have been in some other place just then.

At that moment the first rays of the New Year's sun shone in through a window, sending a thrill of gladness into every heart! Persons looked at each other and smiled! Hilda smiled too, and a word from the pastor fell like a seed into her heart! Quick as a flash came the thought, "I will fill the rest of my life book with brave, beautiful deeds!"

How many more leaves was she to turn over? Who could tell? The names of dear ones of the church who had been called away during the previous year were always read at that meeting. It was a long list that day, and tears came with the smiles! All the more earnest was Hilda, in her resolve to write beautiful words on the new pages, as they came to her, one by one!

Strange, wasn't it? She glanced here and there, over the room, till her eyes rested on Mrs. Colton, a lady who was very much interested in work among the poor. Mrs. Colton, moreover, was looking at Hilda just then, and although they were "in meeting," they smiled, and nodded to each other! And Mrs. Colton thought:

"Well, really, Hilda Dunn has often run away, or pretended not to see me, when I have wanted to ask her to go visit some poor, sick person. I'll try her again, though; I shouldn't be surprised if she had changed her mind about some things."

Miss Ross, too, was looking at Hilda and wondering if she could be persuaded to come occasionally, and sing, or read to the women, at the "Mothers' Meeting?"

Hilda glanced again toward her little sister, and felt a twinge of conscience for not trying to answer her question.

The meeting was over then, and everybody was wishing everybody else a "Happy New Year," till the air seemed full of congratulations. Hilda could not understand herself! She had gone there, caring only to speak with her particular friends, and receive their good wishes. But now she felt like looking up all the poor little children and the men and women who didn't have many friends, and giving them good wishes! She had never before felt so happy! And she was surprised to find how many sober-looking faces broadened into a smile when she looked into their eyes, and made them the cordial little bow that every one said Hilda Dunn kept only for her special friends.

That first day of the New Year! Would Hilda ever forget it? It seemed just brimful of kind words and sweet, sisterly deeds! Hilda fell asleep that night thinking that one had only to *resolve*, and the thing would be done!

She awoke early the next morning—the first Sunday in the new year. For a minute, all that had happened the day before seemed like a dream. She went to breakfast with some confused thoughts about life as a book, in which she had turned over a new leaf, so that there lay before her a page on which she wished to write only what was good and beautiful. This thought helped her to be sweet and patient at table, even when Will made a provoking remark and Rose teased her with questions.

"After all," she thought, "if I keep my resolve, there are a great many ways in which I must grow better. I mustn't be late at church, for instance! Father says tardiness is one of my faults, and there must not be a single fault on the new page."

Hilda stopped a moment, in her dressing-room, to look once again at her New Year's gifts. Among them was a copy of "Golden Grove" a cousin in New York had sent to her. Hilda had looked at it rather disdainfully the day before.

"Of course it was kind in cousin Sue to remember me," she said, "but I don't like such old-fashioned books. I wonder what any one can see so grand in old Dr. Jeremy Taylor's writings?"

That morning Hilda opened the book with rather more interest. The very first words she read, were: "Every day profound to yourself a rosary, or a chaplet of good works, to present to God at night." "I like that," she cried. "It fits in beautifully with all that happened yesterday."

Just then the first church bell began to ring. Hilda liked plenty of time to arrange her dress. She was often late because of the very special attention she chose to give to the tying of a ribbon or the fit of a hat. She was to wear her new

olive suit for the first time that morning. Everybody knows just what the first time with a new dress means—how anxious one is to feel that it is in good taste and becoming, and how awkward one is likely to feel in the attempt to seem quite at home in it!

Hilda passed through all this experience on that Sunday of the new year. She stood before the glass at last, with a feeling of satisfaction and a smile, as she anticipated the admiration she would receive from the girls. Suddenly the second bell began to ring. Hilda remembered that she had not given a thought to Rose, or a look at the boys; and they were always sure to need some help from her!—her father, too, he was so pleased always to hear her say; "Let me see, father, doesn't your coat need a little brushing?"

"This morning, of all others, to have been so selfish," Hilda thought, with a blush and an ashamed recollection of the 'new page': was its beauty marred so soon?

The fact made her so very uncomfortable that she spoke scarcely a word on the way to church. Of course, this only made matters worse, as Hilda knew when she heard Rose whisper. "What makes sister so cross! I thought she was going to be perfectly lovely all through this year?"

After that it seemed as though so many disagreeable things happened, and all on purpose to vex Hilda, as she declared. The first peaceful moment that came to her was that afternoon in her Sunday-school class. Miss Alice Rodney was her teacher, and it was enough to quiet any troubled heart just to sit next to Miss Alice. The lesson was about the burial of Jesus. The sweet story of the ministry of the women came in just there. The girls all seemed very tender that afternoon. I think, had each spoken as she felt, each would have said that her wish was to minister, in some way, to Jesus Christ.

This was Hilda's wish, certainly, and yet she would not, for a great deal, have had anyone suspect it. She choked down the feeling in her throat, and turned away, after school, with a light, trifling remark that puzzled Miss Alice, and sent her home with an anxious heart.

"I don't understand Hilda Dunn," she thought. "I watched her in meeting yesterday morning, and I was sure that she had decided to be a Christian."

Hilda did not understand herself! She understood, however, that she had broken a good many fine resolutions within twenty-four hours! "Oh, dear!" she sighed, "why cannot people do just what they have made up their minds to do?"

There was to be "Children's church" that evening. Mr. Winthrop, the pastor, wished the children to come as a Sunday-school, each class with its teacher, and sit in the pews, on either side of the middle aisle. And whatever Mr. Winthrop wished was sure to be done.

Hilda was there with the other girls of the class. She was soon as much interested as were the very little ones of the congregation. Mr. Winthrop gave as his text: "I am not ashamed of the gospel of Christ."

Hilda found herself repeating the text, and the two divisions of the sermon: First, "What is the gospel of Christ?" Second, "Why we should not be ashamed of it?"

Gospel means, "glad tidings," yes, Hilda knew that. But in this case, "gospel of Christ," means Christ Himself. St. Paul wrote the words, and that is what he meant by them! Hilda had not known this.

"Is a feeling of shame ever right? Yes,

it is right to feel ashamed when one has

done what is improper or sinful! When

one has been mean, or cross, or disobedient,

or has told a lie, or in any other way dis-

obeyed God."

"Why should we not be ashamed of the gospel of Christ? St. Paul tells us: "For it is the power of God unto salvation to every one that believeth."

St. Paul was writing to the Romans, and he knew how that word *power* would please them. It is a strong word. "We all like power of some kind," Mr. Winthrop said: "At first the boy thinks most of physical power, he admires the man of strong muscle, or the boy who can play the best game of cricket or ball. As we grow older, we care more for mental power; we value most those who win prizes at school, or who write, or speak well!" Hilda's face flushed! She was an enthusiastic admirer of mental power! "But," said Mr. Winthrop, "higher than either physical or mental power is spiritual power—the power which will enable us to live aright."

"Live aright; Hilda caught these words! "Yes, live aright from day to day; to be kind, and patient, obedient, unselfish, the power to become all these can come to us only through the

Lord Jesus Christ! Our best resolutions are weak, except as they are made in the strength that He offers to us." Was Mr. Winthrop thinking of Hilda? She was sure that he was looking directly at her.

"But what if we are ashamed of this power, ashamed of Christ Himself?" And then Mr. Winthrop told of many ways in which we are all tempted to deny our Saviour.

Presently he said, very earnestly, "My dear young people, the time is coming when you and I would rather have one smile from Jesus Christ than all the smiles of all the great who have ever lived! Then, what if we have been ashamed of Him? Do you remember what He said? 'Whosoever shall be ashamed of Me, and of My words, of him shall the Son of man be ashamed when He shall come in His own glory, and in His Father's, and of the ugly angels?'"

Hilda leaned her head upon her hand, and listened almost breathlessly to every word of that sermon.

Then Mr. Winthrop said so solemnly: "At the last Christ may say to some of you, Yes, I remember you: you were a scholar in a certain Sunday-school. You heard often about My love and sufferings on the cross. You were invited to come to Me and be saved. Your heart felt very tender toward Me sometimes, when you thought of My love for you, but you tried to hide your feelings; you did not decide to come out bravely and be My disciple; you were afraid some one would laugh at you; you were ashamed of Me, and now, I am ashamed of you; you must go away from My presence forever!"

"Will that ever be true of me?" thought Hilda, with a sob. "Am I ashamed of Jesus Christ? Is that why I do not want people to think I like prayer-meeting? Is that why I always laugh, and pretend to be thinking of something silly when Miss Alice talks to me of these things? Mr. Winthrop talks about the power that we must have to help us live aright. Is it because I have refused this power, that I have spoiled the first new leaf of my New Year?"

Hilda could not keep back the tears. She wasn't ashamed of them any longer, however! She went home with a full heart. She ran up stairs and locked herself in her own room. It seemed to her that she had been blind all her life, and that only now

she could have opened to see that it was Christ whom she needed—Christ the hope of glory, and the power of God unto salvation to every one that believeth.

There, in the quiet of her room, she fell at His feet, and the words that came from her heart were:

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come."

And He met her, even as in the parable the father met his lost son.

Thus there came to Hilda the divine power that could alone help her to turn over, with faith and love, a new leaf in her book of life!—*N. Y. Observer.*

THE NEW YEAR'S WELCOME.

Ring, bells, ring! for the King is here;

Ring, bells, ring! for the glad New Year.

He mounts his throne with a smiling face,

His scepter lifts with majestic grace.

Ring for the joy his advent brings;

Ring for the happy songs he sings;

Ring for the promises sweet and true

With which we gladden our hearts anew.

The new born Year is a happy fellow,

His voice is sweet, and low and mellow;

With the Christmas holly his head is crowned,

With the Christmas blessings we'll round.

Then ring, bells, ring! for the joyous day—

The past lies silent, the Present is gay;

Ring out your merriest, cheer after cheer,

To welcome the birth of the happy New Year.

Harper's Young People.

SARAH'S NEW YEAR.

"Sarah, what makes you so late this morning? We have been waiting for you this long time." Then Sarah flew around. She knew it would be a busy day, this New Year's day. Poor, lonely little Sarah! Three years before her father sailed away in his ship, leaving her at Mr. Smith's, to be boarded for a year, leaving money to pay for her board. The year passed, and then another year, and then another, and the father never came back. Poor Sarah stayed on at Mr. Smith's; but there was no more money to pay for her board, or buy her clothes, and Mr. Smith had daughters of his own, and not a very great deal of money; so from being a boarder, Sarah had gradually become a little maid-of-all-work, whose business was to run wherever Mary, the kitchen girl, or Louise, the twelve-year-old daughter, or How-

or Harry, the sons, chose to send her. They were not unkind to her. Mrs. Smith often said, "Poor child," in talking about her, and they gave her decent clothes that kept her warm in winter. But nobody kissed her, or planned for her pleasure, or gave her any thing pretty; and Louise, without really meaning to be ugly, often reminded her that she must work for her board and clothes, and should, therefore, do without fretting whatever she was told to do.

Sarah shed a few tears over the silver she was polishing that morning. She felt more forlorn than usual; she always felt worse on holidays. Besides, she was dreadfully disappointed.

A Sunday-school sleigh-ride was to be taken that afternoon, Sarah's class being among the number. At the breakfast-table, Sarah passing in and out, bringing fresh plates of buckwheat cakes, heard the talk. "It won't be possible for me to let Sarah go this afternoon; the poor child has no cloak, and her old sack really does not look suitable. I am sorry: I would have got her something respectable, if we could have afforded it. Louise, you must bring her some of the cake and candies, and she will have to content herself at home." Now Sarah had resolved on being a martyr, and wearing the ugly-looking old sack, two years too small for her, for the sake of the sleigh-ride. No wonder the tears fell.

Dinner was over, and Louise was fluttering up stairs and down, trying to get dressed to her satisfaction. Sarah, with a pale, sad face, was doing her bidding here and there, when the door-bell rang. "There!" said Louise, "I do believe they have come, and I'm not half ready. Sarah, why don't you hurry and button my boots? I do believe you are as slow as you can be, on purpose." Harry went down to the door, before Sarah could get down stairs. Half-way down, she heard a loud, ringing voice:

"Well, my hearty; do you live here? Yes; well, where is my little Sarah—do you know? She must be—Halloo

THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. B. LADY,
REV. C. S. GERHARD,

SYNDICAL EDITORS.

To CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, DECEMBER 26, 1883.

UNDER THE LAW.

The circumcision of our Lord Jesus Christ has a significance that should not be left out of sight. The Saviour of the world was subjected to that rite although it was a part of the Jewish ceremonial which he came to abrogate. He submitted to the law that He might fulfill it, and it is wonderful to think that He was thus early in His life formally put in the sinner's place. While the songs of the angels may have yet lingered in the air and before the kings of the East came with their offerings, His sufferings had commenced. They ended only with His death on the cross.

DIVERSITY OF GIFTS.

We cannot open our eyes to the world around us without being struck with the infinite variety of the objects that meet our gaze. The clouds above us are Protean—ever changing in tint and form. We look upon the wide waste of waters that toss their white caps from billow to billow, and every undulation of the waves gives us myriads of shapes. When we turn to the green earth, we find that notwithstanding the general similarity no two little leaves are exactly alike. And the higher we rise in the scale of creation the more manifest this variety becomes. We see it in the brute creation, but it is especially brought out in God's wonderful creature, man. There especially this individuality emphasizes itself and gives us that personality which we can predicate of nothing below him.

We know, there are differences of sex, race, nationality and temperament. But besides these there are various personal characteristics that show themselves in the outward appearances of men as well as in the structure of their minds and in the spirit that animates their lives. Among the prophets there was a stern Ezekiel and weeping Jeremiah; among the apostles there was an impetuous Peter and a silent contemplative John. And God does not destroy this individuality when He brings men into His service, but gives each a place in the manifold work of upbuilding His Church. Indeed He raises up men for particular purposes. Every phase of thought must have its representative, in order to the historical evolution of truth. The reformation of the XVI century must have its Carlstadt, as well as its Erasmus, its Zwingli and Calvin as well as its Luther and Melanthon. In this view we are glad to see a revived interest in the great Swiss Reformer, who played such an important part in freeing the Church from the errors and corruptions with which it was overlaid by the Papal power. His whole history from the day of his birth on the 1st of January, 1484, to his death October 12th, 1531, is full of interest. We hope the studying of his character and teachings will not expend itself in discourses that may be delivered about the time of the 400th anniversary of his birth, but that whatever may be said will start inquiries that will be followed up in time to come. The subject cannot be exhausted in a day. We are not tied to any man's faith, but an insight to the life of Ulric Zwingli and his times will help us to form some conception of the history and genius of the Reformed Church.

The opening of a new year is a time for inventories. Most men then take an account of their secular affairs to see how they stand with the world. It is the time when we all naturally gather up that which is past and try to think of it as projected into the future. The thoughts that arise are not confined to things temporal. There are higher interests that force themselves upon the mind. The relation of time to eternity and the bearing of what we now are upon what we shall be, is generally the great consideration. And no earnest, sensible person, should shrink from the questions that challenge him.

It is folly not to take in the situation as far as possible. The happiness or misery of the world to come may depend upon it. It is a solemn thing to live, and a solemn thing to die. This solemnity is increased by the fact that we know not what a day may bring forth. And there is only one thing for us to do. We must see that we are in proper personal relations with Christ, and be instant to perform any present duty. Then we need not be troubled with forebodings and alarms. We will walk by faith and rest in the assurance, that we will be kept by the power of God unto salvation.

The articles of our correspondents bearing upon the life and character of Ulric Zwingli will be read with interest, and as we hope, incite a desire to know more of the man and his times. What has been written will suggest the publication of other thoughts and incidents that may come up in the study of the history, and pastors will do well to send them to us.

ANOTHER FATAL DELAY.

It will be seen from our obituary columns, that another well meaning man who honestly intended to leave part of his estate to the Church, has been called away without carrying out his purpose. This is a repetition of the same old tale of procrastination which has so frequently defeated the real desires of people. Somehow we are all apt to think we have an indefinite lease on life and can leave important duties to the future. We forget that delays are always dangerous and often fatal. Let this warning remind us of the advice of the wise man, "Whatsoever thy hand findeth to do, do it with all thy might."

DEATH OF DR. CHARLES A. STORK.

It is with deep regret that we announce the death of Rev. Charles A. Stork, D. D., which took place in this city, on the 17th inst. He was the son of Rev. Dr. Theophilus Stork, and was one of the most eminent men in the Lutheran Church. At the time of his death he was President of the Theological Seminary at Gettysburg, and held the chair of Didactic Theology. His health has been poor for some time, and yet his death was sudden. A Christmas article from his pen is published in the same number of the *Lutheran Observer* that announces his decease. He was in the 46th year of his age.

The *Christians Intelligencer* makes this remark: "The real work of every denomination is performed by a minority, and it will be found that of this minority nearly every family reads the denominational papers."

We think the truth of the statement will be verified everywhere, and it ought to lead to serious thought in regard to the duty of circulating church periodicals. We hope the readers of the MESSENGER will bear it in mind. This is a good time to begin a work that has long been neglected in many places.

ZWINGLI AT EINSIEDELN.

After a ten years' pastorate at Glarus, the Reformer was called to a new and altogether different sphere of action. In the all wise providence of God, he was chosen priest and preacher at a convent. He had approved himself a most faithful and efficient minister of the Word to the people of his first charge, and his fame had spread in all directions. But his work in Glarus was in the midst of secular life; the Master thought it good that he be removed for a time from the bustle and secularities of the world to a retreat, where alone, it appears, his inward and final preparation for an aggressive reformatory work could be made.

This was at Einsiedeln, a place remarkable in ecclesiastical history as an index of the great apostasy from the apostolic faith and practice. About six hundred and fifty years previous to this time a pious monk, living as a hermit in a forest some distance southward from lake Zurich, was murdered in his cell. On this spot, more than a hundred years later, a church was built in honor of the Virgin Mary. About midnight, preceding the day of its consecration, while the Bishops of Constance and a number of priests were at prayers in the church, they were suddenly startled by celestial music proceeding from an invisible choir of saints and angels. On the next day when the bishop was about to consecrate the holy place, a voice above him said: "Cessa! cessa! frater, divinitus capella consecrata est." That is—Stop, stop, brother, the chapel has been consecrated

by the Lord. Then the blessed Virgin appeared in supernatural array above the altar. A beautiful legend, and his holiness at Rome lost no time in issuing a bull commanding all Christendom to believe the marvellous story. No one need be told that this place drew to it thousands of pilgrims from every part of the pope's dominions.

To this Mecca of Rome's credulous devotees God, by His providence, led Zwingli. There was here also an extensive convent. But not only its occupants were the hearers of the new preacher, but also the crowds of pilgrims that visited the place from time to time, including every class and condition. Superstition ran high. It was believed that the image of Virgin, set up in the convent, had the power of working miracles. An inscription over the door declared that here the full forgiveness of sins was to be obtained; and at all times, but especially at the feast of "the Consecration of the Angels," the crowds that came to obtain the promised grace were immense. Mary, full of grace, bestowed the reward of heaven to all who honored her with a weary pilgrimage.

St. Paul at Athens saw that the whole city was given to idolatry. Zwingli at Einsiedeln saw that the whole Christian world was fast moving in the same fatal course. Could the swelling tide be driven back, ere the dykes break, and the Lord's heritage be overwhelmed and destroyed? Here is work for the new pastor. The gospel which he had preached at Glarus is the Divine power with which to oppose the mad infatuation of the Lord's deluded flock. Zwingli applies himself with renewed diligence to the study of the New Testament. He commits it all to memory that he may have it at ready command. He consults the early fathers, but the Scriptures are supreme, and every word of man he tries by the touchstone of the word of God. More than ever also he conforms his life and conduct to its holy teachings. Heavenly voices now in reality are heard in the Einsiedeln Church. Heavenly music of the gospel, solong buried beneath the rubbish of legend and pious fraud. "Truth is mighty"—and the weary pilgrims obtain even more than they expected. They carry the news back to every part of Christendom. Having come to obtain the grace of Mary, they take home with them the grace of Christ. The pilgrimages gradually grow few and far between, for the voice of Zwingli has echoed and re-echoed in all directions: That God in Christ is in all places where there are souls seeking Him, and that salvation is to be found in Him alone and to be obtained through the simple means divinely appointed, and not through the cunning contrivances of men.

Zwingli at Einsiedeln is a study, one that should occupy a large place in the coming festival year of the Swiss reformation. We hope the readers of the MESSENGER will bear it in mind. This is a good time to begin a work that has long been neglected in many places.

THE CHRISTIAN AND PROHIBITION.

One of the strongest arguments for Total-abstinence and Prohibition, to many minds, is a regard for the welfare of others. Perhaps we might safely say that only one man in ten or twenty is at all liable to become a drunkard. In a community where equal opportunities and temptations are presented to all the young men, only a few are finally overcome by indulgence in strong drink. The large majority of men, almost everywhere, are morally and physically able "to drink or to let it alone." And many who refuse to sign a Temperance Pledge take pride in describing themselves in these very words.

But, in the first place, suppose there is only one man in twenty constituted and so poorly equipped with good principles as to be almost certain to cultivate an irresistible appetite for strong drink by indulging in an occasional glass. Who can be absolutely certain that he is not that one, rather than one of the nineteen who need be under no apprehension with regard to their personal safety in this matter? The only sure way of securing absolute immunity from the power of this Destroyer is to abstain entirely from the use of all intoxicants, and to remove temptation out of our way by consenting to wise and timely prohibitory legislation.

But suppose we are of the nineteen, that vast majority, who are not likely to be much injured by an occasional glass of some intoxicating beverage. We are in no danger ourselves. We don't want Temperance Pledges and Prohibitory Laws for our own benefit. We can get along very well without them. But have we no duty to those who are in danger? Is it not the height of selfishness to look only at our own interests in this thing, and virtually

to say, we can take care of ourselves, if others can't, let them go to the gutter, and to the drunkard's future condition?

Such a position is inhuman. Especially is it in direct opposition to the spirit of the gospel. No doubt the thought of preserving our liberty, and not fettering ourselves with pledges and laws, which we ourselves do not need, is a very agreeable and pleasant one. But the Apostle says, we are not to please ourselves, for Christ also pleased not Himself. Moreover, we are told, that "we that are strong ought to bear the infirmities of the weak." Again, it is said, "it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

Could anything be more explicit than these words in indicating what the Christian's course ought to be in reference to Total-abstinence in his own person and Prohibitory Laws for the community? By the bad example of indulging in an occasional glass, he puts a stumbling-block in the way of those who are weak in this thing. He "can drink or let it alone." He is strong. By using his strength in giving the community an example of a man who abstains entirely from strong drink, and, in word and act and influence, is utterly, and with his whole soul, opposed to the manufacture and use of ardent spirits, he can do infinite good in strengthening and edifying the infirm. But do the strong do this? Where do the individuals and congregations of the Church stand? Are the elders and deacons, and those over whom they bear rule, right on this question? Why, if every man in this nation, who bears the Christian name, would rise up and take a stand against this monstrous iniquity, it would soon be buried out of sight forever. It is because we, the strong, the sober, the Christian people of this age, come so far short of apprehending the spirit of the religion we profess, and displaying it, as citizens of the state, that Temperance bills fail, and that the whisky business is able to maintain itself from year to year.

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FIRST REFORMED CHURCH, PHILA.

Sunday last was a red letter day for the people of the First Reformed Church at Tenth and Wallace. The basement of their new edifice—the fourth one erected since the organization in 1727 was opened for divine worship with appropriate ceremonies. In the morning at 9.30 o'clock there were especial services for the Sunday-school in which Dr. Van Horne was assisted by Rev. Jas. I. Good. His Hon. Mayor King and Ex-mayor Fox were present and delivered admirable addresses.

At 10.30, a discourse was preached by the writer of this note and the dedicatory service was performed by the pastor. In the evening Rev. Chas. G. Fisher assisted the pastor in the service, and an instructive and inspiring address was delivered by Rev. H. C. McCook of Tabernacle Presbyterian Church. He gave an intensely interesting account of the Palatines and the influences of early German Reformed settlers in this country.

ZWINGLI MEMORIAL SERVICE.

We repeat the notice that arrangements have been made by the Reformed branches of the Church of this city for a Zwingli Memorial Service, to be held in Association Hall, on Wednesday evening, January 2d. Drs. Dubbs, of Lancaster, and Porter, of Easton, will represent the German Reformed Church, the former speaking in the German language. Dr. Bishop of Orange, N. J., will represent the Reformed Dutch Church, and Dr. McCook, of Philadelphia, the Presbyterian. We hope there will be a large attendance.

We call the attention to the advertisement of a new book, called the "Mountain Boy of Wildhaus, A Life of Ulric Zwingli," by Dr. Van Horn, advertised in another column. We have not examined the work, but hear it spoken of as very interesting. It will serve a good purpose just at this time.

Services in memory of the late Mortimer L. Shuford, were held in the Reformed Church at Burkettsville, Md., on the 13th inst. A sketch of the life of the deceased has been furnished us for publication.

Miss Annie B. West, daughter of Rev. W. A. West, of Harrisburg, has arrived safely in Japan, where she will engage in missionary work. She sailed on the 11th of October, and had a pleasant trip, altogether free from sea-sickness.

Communications.

TRIP TO EUROPE AND PALESTINE.

As some of our ministers expect to go to Europe next summer, to attend the Alliance of the Reformed Churches, to be held at Belfast, June 24th, it has been suggested that a short trip to Palestine and the East might make such a journey more profitable. The undersigned, at the suggestion of others, has mapped out a short trip to Palestine, in connection with the Belfast Alliance, as follows:—April 15, Tuesday, leave New York, Guion Line. This date is chosen because it enables our busy pastors to finish their winter's work and leave in the week after Easter. The Guion Line is chosen because it leaves New York earlier in the week than any other steamship line. But any other line can be taken.

Friday, April 25, Arrive at Liverpool and go to London.—Saturday, April 26, To Paris.

—Sabbath, April 27, A day of rest in Paris.

—Monday, April 28, At Paris.—Tuesday,

—Wednesday, April 29, At Paris, take evening train for Marseilles.—Wednesday, April 30, Arrive at Marseilles by steamer.—Thursday, May 1, Leave Marseilles by steamer.—Friday, May 2, On the Mediterranean.—Saturday, May 3, Touch at Naples.—Sunday, May 4, Through Scylla and Charybdis.—Wednesday, May 7, Arrive at Alexandria.—Thursday, Friday, Saturday, April 8, 9, 10, In Egypt, leaving Port Said, at head of Suez Canal, on Saturday afternoon.

Sunday, May 11, At Jaffa.—Monday, Tuesday, May 12, 13, To Jerusalem.—Wednesday, May 14, At Jerusalem, visit the site of the Temple.—Thursday, May 15, To Bethlehem.

—Friday, May 16, At Jerusalem.

Saturday, May 17, Visit Bethany, Gethsemane, Siloam, etc.—Sunday, May 18, Day of rest at Jerusalem.—Monday, May 19, Leave Jerusalem for Dead Sea and Jordan, and spend the night at Jericho.—Tuesday, May 20, To Singel, passing through Bethel.—Wednesday, May 21, To Shechem, passing through Shiloh.—Thursday, May 22, To Jenin, past Samaria and Dothan.—Friday, May 23, Visit Jezreel, Shunem, Nain, Endor, and camp on Mount Tabor.—Saturday, May 24, To Sea of Galilee.—Sunday, May 25, Day of rest at Sea of Galilee.—Monday, May 26, To Nazareth, passing Cana.—Tuesday, May 27, To Mount Carmel, visiting the place of Elijah's sacrifice.—Wednesday, May 28, To Haifa or Acre. Take the steamer at 6 P. M.—Thursday, May 29, Steamer touches at Jaffa.—Friday, May 30, Steamer arrives at Port Said.

—Friday, Saturday, May 30, 31, Sunday, Monday, June 1, 2, 3, In Egypt, either at Alexandria or Cairo, visiting the Pyramids, etc., or Suez, leave Alexandria on Tuesday, 6 P. M.—Friday, June 6, Steamer touches at Corfu.—Sunday, June 8, Steamer arrives at Trieste, Austria.—Monday, June 9, In Venice.—Tuesday, June 10, In Venice.

—Wednesday, June 11, To Milan.—Thursday, June 12, At Milan.—Friday, June 13, To Lucerne, over the St. Gotthard Pass, spend night on top of the Rigi Mount.—Saturday, June 14, At Zurich.—Sunday, June 15, In Zurich, attend service in the church where Zwingli preached.

—Monday, June 16, To Heidelberg.—Tuesday, June 17, At Heidelberg, visit the castle and Holy Ghost Church.

Wednesday, June 18, Down the Rhine to Cologne.—Thursday, June 19, From Cologne to Antwerp. Take evening boat for London.

—Friday, June 20, In London.—Saturday, June 21, In London.—Sunday, June 22, In London.—Monday, June 23, In London. Take night train and boat for Belfast.

—June 24, July 4, At Belfast, during which time opportunity will be given to visit Giant's Causeway. Take boat on evening of July 4, for Liverpool.—Saturday, July 5, Leave Liverpool by steamer.—Tuesday, July 15, Arrive at New York.

The time occupied by this trip is just three months. The cost of it, in railroad and steamboat fares and hotel expenses, is between six hundred and fifty and seven hundred dollars. This includes all necessary expenses.

The writer of this article has asked the advice of Messrs. Cook, the Tourist Agents, who have agreed that the time and expense of the trip is correct. For \$50 more, by leaving New York a week earlier, the tourist can spend a week at Rome or an extra week in Egypt. The traveler can save \$50 by spending a week less time in Palestine. The expense of this trip can be further lessened by travelling in some parts of the journey second class. And if five or ten persons will go together, the expenses will be still further decreased.

Now how many of our brethren will improve the opportunity to see the sacred lands of the Bible. The first objection to it, perhaps, is the expensiveness of it. But it is money well invested. One day spent in the East is worth a dozen of books in your library. One glimpse of Oriental life is worth all the expense. The Bible will be clearer and dearer to you. The trip will be a grand rest to you. You will come back able to work far better than before. A second objection to taking such a trip is the time required. But the time is very short, only three months. One can travel almost by lightning now, steam has annihilated distance. The time will pass very quickly to you who go and to those who are left behind.

A third objection is that you cannot leave your congregation. This is a difficulty; but it is more easily overcome than you think. During these three summer months, you can easily get some one to supply your pulpit. And when you get back your congregation will appreciate you all the more, because they have missed you, and especially because you have been to the Holy Land. And you can interest them in your sermons and lectures by reminiscences of your trip. Why it would do some of our congregations good to send their hard-worked pastor away on such a trip and pay all or part of his expenses. The writer of this article is not interested in this trip any further than that he desires to help any who feel like going, and he will be glad to answer inquiries on the subject.

JAS. I. GOOD.

MARBURG DURING THE LUTHERAN ANNIVERSARY.

Our Luther Anniversary in the Gymnasium at Wiesbaden was delightful. After I had offered prayer, the sun shed her rays upon us between the broken clouds. Our College, almost entirely Evangelical Reformed, was beautifully decorated. The students inspired by singing and prayer, felt the deepest interest in the evangelical oration, delivered by professor Otto. In the midst of our celebration I was summoned, by telegraph, to the funeral of my old father, a true servant of the Lord. I went at once by the festival hymn, "Thy Word they shall not destroy." We have had, also, a torch light procession, on the 10th of November, similar to the one in Hanover. On the

the sentiments of the Lutherans at this time. We Reformed—including also the Marburg Reformed, who even make use, in part, of Luther's Catechism, have truly celebrated the birth of the Wittemberg Reformer, in the true Reformer of his Church, our Saviour, thanking Him for His service, even as truly as those who call themselves Lutherans against Luther's will.

Who amongst them will think of Zwingli the 1st of January, 1884? But, not to speak of Zwingli, nor his undying worth, who will speak, amongst you, the words of praise, of the greatest Reformer amongst us, who, in many instances, was the superior of Luther, the Catholics being unable to detect in his books the offensiveness to be found in Luther's. Who, I ask, will, of you zealots for genuine Lutheranism, on the Jubilee of our great Calvin, venture to give praise to his name. Truly, you have a different spirit from ours. We have the Spirit of our Saviour, which loves and honors those who condemn us.

B. SPIESER in Kirchenzeitung.

AN UNPRECEDENTED SALE.

The Almanac for 1884 has already reached a sale of over 16,000 copies, and orders are still coming in for more. The Almanac is a good one and deserves a large circulation. We hope pastors and laymen will not cease until every family in their congregations has one, and also that others have one by which they may learn something of the activity of our Church. A good thing deserves a wide circulation.

SUPERINTENDENT.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Synod of the United States.

Wyoming, Del.—The Rev. S. T. Laury with his family has removed to Wyoming, Del., and entered upon his duties in his new field of labor. He has been received very kindly by the members of the mission, and they have gone to work to put up a parsonage for his use. He comes from a large and laborious charge, but he finds that he will find plenty to do in a small missionary congregation. So it always is. A small farm, if properly cultivated, may give to the farmer as much work as a large one which must in part not be neglected. And a small charge may occupy the pastor's time as much as a large one: but it becomes, as experience shows, much more productive. We congratulate our Wyoming brethren on their success in securing a pastor of ability and experience. Let all hands now work together for the common good, and then the mission will be able to start out in a new course of prosperity.

Quarryville, Pa.—A Missionary Society was recently organized in the Reformed Church at Quarryville, Lancaster Co., Pa., to be known as the St. Paul's Missionary Society, with some 25 members to begin with. Much interest characterized this meeting also. Mr. Geo. W. Hensel was chosen President, Mrs. McPherson, vice-President, with a Secretary and Treasurer. The Executive Committee includes the officers just named, together with ten other persons, five gentlemen and five ladies. The pastor, J. M. Souder, who is President ex-officio, is busy at work in his new field of labor and enjoys the respect and esteem of his people.

Lansdale, Pa.—The Lansdale Reporter has this to say about the lecture recently delivered at that place by Rev. H. M. Kieffer, Norristown, Pa. His subject was "Pleasantries among the Parsons." It would be almost impossible to report the lecture satisfactorily unless it was given in full. It was one continuous strain of humorous stories about parson life. The speaker has a very happy way of telling things. The audience evidently appreciated the lecture. The sausage yard and the story of the man in the pulpit, and the tallow candle were among his best. Mr. K. left a very good impression on his audience—a large and intelligent one is said to have been—and should he ever return he will draw a full house. Rev. J. H. Sechler will deliver the next lecture in this course, Jan. 12th, 1884. Subject "White wash."

Deep Creek, Pa.—On Sunday, December 2, Rev. C. Baum, pastor of this charge, in Schuylkill county, Pa., concluded his Fall communions. He is also instructing four catechetical classes and expects to confirm some fifty persons in the spring. Brother B. circulated a goodly number of religious books lately among his people. He writes the *Hausfreund* that he has circulated 150 almanacs, 100 prayer books, 70 catechisms, and 30 copies of the life of Zwingli. Such work will certainly bear good fruit.

Egypt, Pa.—At an election for pastor of the Egypt charge in Lehigh county, Pa., as successor to Rev. S. A. Leinbach, who goes to Leesport charge, Berks county, the Rev. W. R. Hoffer of Allentown, was elected. We have not yet heard whether he will accept or not.

Kissinger's, Pa.—On the afternoon of Christmas day, this church near Reading, Pa., which has been repaired and repainted, was reopened and rededicated. Rev. L. Derr of Reading, preached the sermon. This congregation was recently connected with the new St. Stephen's congregation about being organized in Reading.

Columbia, Pa.—On Sunday, Dec. 16th, Rev. J. H. Pannebecker was installed pastor of Trinity Reformed Church, Columbia, Pa., at the morning service. The sermon was preached by the Rev. J. B. Shumaker, D. D., of Lancaster, and the installation services were conducted by Rev. J. S. Stahr, Ph. D., of Lancaster, and Rev. D. B. Schneider, of Marietta, Pa. Bro. Pannebecker entered upon his labors with bright prospects, and we hope and pray that the pastorate thus instituted may be long and prosperous.

Lancaster, Pa.—When Rev. J. A. Peters, pastor of the first Reformed Church, returned home on last Thursday evening, (20th) after a brief absence, he found the parsonage filled with members of his flock, who "bore gifts in their hands," including muslins, linens, provisions, and a purse of money. The affair was gotten up by the members of the Ladies' Missionary Society, and was a complete success. The congregation has in course of erection a new organ.

The new hymn book published by the Reformed Church Publication Board, has been adopted by the First Reformed Church, Lancaster, Pa., and will be used for the first time on the first Sunday in February next.

Synod of the Potomac.

Hickory, N. C.—The Rev. A. P. Horn writes us that a missionary society was organized in the congregation at Hickory, North Carolina, with some 32 or 33 members on the 24th of last month, and that much interest prevailed among the members of this new association.

Hanover, Pa.—A second Reformed congregation has been organized at Hanover, with Jonas Rebert and Abraham Baker as elders, and Josiah B. Holt and John L. Siegfried as deacons, and 140 members.

Roanoke, Va.—We are informed by the chairman of Committee of Virginia Classis, that Rev. C. J. Musser, of St. Clairsville, Pa., has again signified his acceptance of the appointment as missionary to Roanoke, Va., and that his consistory will now unite with him in asking for a dissolution of the pastoral relation by the Juniata Classis. It is to be hoped that the Classis will acquiesce in this request, so that this important mission may be supplied with a pastor.

Shepherdstown, W. Va.—The congregation at Shepherdstown, W. Va., Rev. B. F. Bausmann, pastor, will hold a Zwingli celebration—which will consist of several sermons on Zwingli and the Reformation. With this will be a service by the interesting Sunday-school of the congregation.

Markelsburg, Pa.—The pastor of the Woodcock Valley charge, Rev. H. F. Long, completed his second year as pastor of that charge, December 1st, inst., at which time the joint consistory met at Markelsburg, and after making a settlement for the year just closed, they increased the salary for the coming year.

Shippensburg, Pa.—The holy communion was celebrated in the Reformed Church, at Shippensburg, Pa., Rev. J. B. Shontz, pastor, on the 16th inst., at which time 29 members were added to the congregation—17 by confirmation, 10 of whom were baptized, and twelve by certificate. It was a "refreshing from the Lord." The communion was very large. Four children were baptized at the preparatory services. The membership is greatly encouraged and hopefully looks forward to still greater success.

The pastor held services in neighboring school-houses, for two weeks, and followed them with one week's preaching in the church in the town, in which he was assisted by Revs. F. F. Bahner, of Waynesboro, and J. M. Mickley, of Newburg.

The services were all well attended from the beginning, but increased in interest, as the true idea of the church and means of grace was explained more and more fully, until at last the church was crowded. Nearly all of those confirmed were instructed in the Catechism for nearly a year, and a more intelligent and hopeful class of candidates for membership, is seldom seen upon the sacramental altar.

Mount Hope, Pa.—Twenty-eight hundred feet above the level of the Delaware Bay lies the "Schwytz," so called from the famous Schwytz of Switzerland. The above named Schwytz, of which Rev. W. M. Andrews is pastor. The name of the congregation is Mount Hope. Sunday, Dec. 16, was a day that will be ever memorable in the history of said congregation. A beautiful church, costing \$3,000, Gothic in style, elegantly furnished, with steeple, etc., was solemnly set apart to the worship of the Triune God. Rev. F. A. Rupley, of Martinsburg, Pa., was master of ceremonies on the auspicious occasion. To say that Father Rupley is highly appreciated by the people all over the charge will hardly express the high veneration of the man. Over 30 years ago in that then wilderness, Rev. R. organized Mount Hope congregation, and had built for them an humble place of worship, and dedicated it to God. This first temple gave way to a fine one in which it is the hope and prayer that God will dwell more richly than ever before. There are at this place eighty efficient, and all, too, communicant members of the church. They are noted for their thrifness and strict honesty. They are a "cash" people in church affairs and in all secular transactions. The church was given to God free of debt, and this was easily accomplished. They are to be congratulated.

Pittsburgh Synod.

New Centreville, Somerset Co., Pa.—For eleven or twelve years the St. John's Reformed congregation has been burdened with a debt resting upon their church building. At last, by the accumulation of interest, the indebtedness amounted to over a thousand dollars. Notwithstanding several fruitless efforts had been made before, the pastor, Rev. W. W. Deatrick, determined to try once more before taking leave of the charge, which he had already resigned. Although only about a month remained in which to do the work, yet, by the grace of God and the alacrity and liberality of the people, in that time a sufficient sum of money was subscribed and paid to liquidate the debt, and leave a balance, cash, in the hands of the treasurer, of about seventy-five dollars, for insurance or needed repairs, as the congregation may determine.

The New Centreville charge appears to be in a healthy condition. It is hoped that it will not long remain vacant. A call has already been extended to one of the ministers of Pittsburgh Synod, who, however, as yet, has not signed his intention to accept or to decline.

Pittsburg, Pa.—The Young Ladies' Foreign Missionary Society of Grace church, under the efficient management of Miss Ella Voigt, president, and Miss Jean Craig, secretary, deserve great credit and praise for the abundant success of their first public entertainment given in the church, December 17th. They have awakened an enthusiastic interest among the members in the cause of foreign missions, and \$100 was the result of their noble effort of last Monday evening.

The first week in December the young folks gave their annual concert for the benefit of St. Paul's Orphan Home. The cause of the orphans is one always dear to the hearts of the people of Grace church. They consider St. Paul's Home, in one sense, as their own child, and yet their liberality by no means ends in caring for the fatherless.

On the 22d of November another interesting event took place in the church. It was the reception, by the congregation, of their newly-married pastor, Rev. John H. Prugh, and wife. Some 250 people were present and joined in hearty congratulations and well wishes, and then all sat down to a sumptuous repast, furnished by the ladies of the Home Society. When the young pastor brought his bride from the valley of the Ohio, and when they first entered their new home on the banks of the Allegheny, they found there many valued tokens of esteem and goodwill from kind and loving friends.

Riversburg, Clarion county, Pa.—The Trustees of Clarion Collegiate Institute, a classical and literary school, owned by and under the control of Clarion Classis of the Reformed Church, have secured the services of Rev. W. M. Deatrick, A. M., as principal. The building is undergoing extensive repairs, and will be opened for the reception of students of both sexes, Monday, January 7, 1884.

For circular and further information the principal can be addressed.

Butler, Pa.—The entertainment and supper announced two weeks ago—to be given at St. Paul's Orphan Home, Butler, Pa.—we see by the *Democratic Herald* of that place, came off at the time designated—the 11th inst. It is said to have been an evening long to be remembered, both by the inmates of the Home, and the good people of the borough. The entertainment, the social intercourse and the supper are all highly spoken of. The net receipts for the Home were \$102.50, besides a large quantity of provisions that remained over. We are glad to find that the citizens of Butler, irrespective of denominational differences, are taking such a lively interest in

this home. The superintendent, Rev. P. C. Prugh, and wife, return their heartfelt thanks to all who participated in this unsolicited remembrance of them and the cause of the orphans.

Synod of Ohio.

Redfield, Dakota.—Rev. F. W. Stump, formerly pastor of the Orangeville charge, Orangeville, Ill., has gone to Redfield, Dakota, and expects to organize a Reformed Church at that place in the near future. The prospects for an organization are good. This is right, and seems to be the true way to establish the Church in the West. Bro. Stump is an earnest man and he will, no doubt, accomplish much good.

Hawatha, Kans.—On the 29th of Nov. the members of the Bethany Reformed Church gave their pastor and family, Rev. G. W. Remegen, a donation visit. It was a surprise to them, and that because they have received continued donations ever since they have been in the field. Articles were brought, and with a purse of \$15, amounted to about \$60. This from a membership that does not exceed sixty in number, shows that they are a liberal and kind people. They know how to encourage their pastor in his labors for their behalf.

Wooster, O.—The English Reformed Church, Wooster, O., having just undergone extensive repairs, which greatly enhance its comfort, utility and attractiveness was rededicated on the 9th inst. Rev. Geo. W. Willard, president of Heidelberg College, Tiffin, O., preached the sermon on the occasion, as well as rendered valuable assistance otherwise. The total cost of remodeling and beautifying the church, is \$1,331.65, the amount remaining to be raised at the time of dedication, was provided for and the church will soon be free of debt.

Upper Sandusky, O.—On last Sabbath forenoon the exercises of rededicating the Reformed Church, on Fifth street, took place. At the allotted hour people began gathering in, and after the house was filled to its fullest capacity the exercises began with an anthem by choir. The opening address in English was by the former pastor Rev. J. Klingler, giving the rise and progress of the congregation. Rededication services in German by the pastor Rev. E. D. Miller. Rededication sermon, in German by Rev. Dr. H. Rust, from Tiffin, Ohio. A collection was taken to the amount of \$218. The church has its history. In 1862 Rev. Klingler came here as a supply from Ada, continuing so for four years. Finally in 1865 the church was formally organized and in 1866 the present unpretending brick edifice, thirty-six by fifty feet was built. From very humble beginning the congregation now enumerates 130 communicant members. Rev. J. Klingler continued his services until 1875, a period of about fourteen years. During his ministerial labors the new brick church was added in place of the old time mud church, in Pitt town.

Continued on Eighth Page.

THE NEW BOOK.

THE MOUNTAIN BOY OF WILDAU.

By Rev. D. VAN HORNE, D. D.
Reformed Church Pub. Board, Publishers.

This Book, as announced heretofore, is now ready for delivery. It is a book that should be in every Reformed family, North, South, East and West. It is popular, giving in a comprehensive and plain language the history or life of the great Swiss Reformer, Ulrich Zwingli. We hope pastors and consistories will be active in its circulation.

Agents are wanted to canvass for it. It is just to the book to sell. Liberal terms to those who wish to canvass for it.

Send in your orders in good time so it may be well circulated by the time of the Memorial Services of the 400th anniversary of his birth.

It contains 192 pages. Price, postpaid, \$1.00. Address,

REFORMED CHURCH PUB. BD,
907 ARCH STREET,
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A SUITABLE CHRISTMAS GIFT.

"THE MESSENGER"

For a year, to some one who does not enjoy its weekly visits. We hope many will take the hint and help to increase thus the number of its Subscribers. Terms, \$2.20 a year, with a copy of the Christmas Number.

Address,

Reformed Church Publication Board,
907 ARCH STREET,
Philadelphia, Pa.

SOMETHING FOR THE BOYS AND GIRLS.

The boys and girls of the Church can do their part in circulating the Almanac for 1884. To encourage them in this, we make the following offer of a reward for whatever they may do in this way:

To every boy or girl ordering and selling 100 copies, we will present a Holiday Book worth 50 cents.

300 copies, " " " \$1.00.

500 copies, " " " \$1.25.

To the one selling the most almanacs within six months, beginning November 1st, 1884, we will present a Pocket Bible.

We hope a goodly number of boys and girls will be ready to engage in this work. We will keep a record of the orders, and, at the direction of those entitled to the premiums and prize, will forward the same to them. We would like to see in every congregation some one going energetically to work and securing, not only the profit derived from the sale, but the premiums offered.

See rates elsewhere announced. Orders must be accompanied with the CASH.

Address,

Reformed Church Publication Board,

907 Arch Street, Philadelphia.

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THE SUNDAY-SCHOOL MISSIONARY, Devoted to the Interests of Home and Foreign Missions.

This is the name of the new Sunday-school paper that will be hereafter published by the Reformed Church Publication Board. It is designed, as its title indicates, to occupy a new field and to create in the Sunday-school children spirit of Missions and for Missionary Work. It will be published monthly; four pages, of a size between that of "The Sunday School Treasury," and "Sunshine." It will be sent at the following rates: Single copy, 20 cents, and over 5 copies, 12 cents a piece, per year. Specimen copies sent free on application. The first number will be issued about January 15, 1884. Orders solicited from Sunday-schools and others.

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ZWINGLI MEMORIAL SERVICE FOR CONGREGATIONS AND SUNDAY-SCHOOLS.

We have issued a Service for Congregations and Sunday-schools, appropriate to the commemoration of the 400th anniversary of the birth of Ulrich Zwingli, January 1, 1884.

TERMS, \$2.00, postpaid, per 100.

Samples copies sent on application.

Address,

Ref. Church Publication Board,
907 Arch Street, Phila.

LIFE OF ZWINGLI.

We have secured several copies of the Life of Ulrich Zwingli, translated by Rev. T. C. Porter, D. D., LL. D., which we will send, postpaid, on receipt of \$1.25. Those wishing to become acquainted with the Life of the Reformer will find this work of service. Address,

Ref. Church Publication Board,
907 Arch St., PHILADELPHIA.

Religious Intelligence.

At Home.

The Rev. J. J. Pomeroy has been elected pastor of the Central Presbyterian Church, Chambersburg, Pa.

In 1874 the total contributions for Foreign Missions in the Methodist Church South amounted to \$37,000; in 1882 the church paid \$188,272, \$2—a noble advance in one decade.

A new school-building will be erected by the Orthodox Friends' meeting in Westtown, Chester county, Pa., next spring. The proposed structure will cost about \$300,000, and \$285,000 of the amount needed are already in hand.

In the Calvary Baptist church, New York, and the Warburton Avenue Baptist church, Yonkers, at the celebration of the Lord's Supper the bread is retained by each member until the pastor and deacons are served, when all eat the bread at the same time.

Ira C. Billman, disfellowshipped in 1879 by the Toledo Conference (Ohio) for non-evangelical sentiments, has been engaged as a supply by the staid old Congregational church in Killingworth, Conn. For the last four years he has been serving Unitarian churches in Michigan and practising law.

A Baptist paper thinks some of the American deacons might do well to emulate the politeness of their brethren of Pere Hyacinthe's church in Paris, who say "Thank you" to all those who contribute as they pass the plate. "We have seen deacons," says the paper referred to, "present the plate as though it were a revolver."

The expenses incurred in fitting up the Presbyterian Ministers' House at Perth Amboy, N. J., and in sustaining the institution to December 1, 1883, amount to about \$13,000. Of this sum about \$6,000 have been received in special gifts. There remain \$7,000 yet to be collected. There are now fifteen inmates at the House, and more are expected soon.

Rev. Henry D. Wood, colored, a native of Trenton, N. J., and a graduate of Lincoln University, has been laboring for more than two years in North Carolina, with his centre at Carthage. He has organized four churches, each having a Sabbath-school. Of his work and the character of his people, he says:—"The membership of the churches numbering about 150, are of the best of the people, though poorest of the poor. That much of their poverty or destitute condition is due to their thoughtlessness and improvidence is too true; but it is also true that their improvidence is, for the most part, due to their early training."

Abroad.

It is said that over thirty different agencies are engaged in evangelical work in Italy.

The Archbishop of Canterbury has consented to be the patron of the London "Home for Trained Nurses and Paying Patients."

The Prussian Bible Society has existed since 1815, comprises 168 branches, and distributed last year 65,125 Bibles and 15,000 New Testaments.

Rev. Dr. Wilson, for participating in the Salvation Army meetings, has been formally dismissed from the curacy of St. George's Cathedral, at Kingston, Ont.

Berlin has a Church Choir Union, organized last October, with a membership of 1,000 pastors and organists, whose primary object it is to further liturgical worship.

The census of missions to be taken next year will, it is said, show an increase of 200,000 Christians in India, Ceylon and Burmah for the last ten years—500,000 in all.

From the year 1871 to 1880 the number of native ordained preachers in India increased from 225 to 389; at the present day, 1883, the number is supposed to be 500 at least. Accordingly, the number has more than doubled in twenty years.

Figures showing the growth of Christianity since its early stages have been compiled, and are as follows:—Day of Pentecost, 3,000; end of first century, 500,000; reign of Constantine, 10,000,000; eighth century, 30,000,000; Reformation, 100,000,000; in 1883, 450,000,000.

The oldest pastor in the Reformed Church of France, M. Lourde, of Laplace, has at the age of 96, recently taken part in the ceremony of ordination of a young student of Montauban. The oldest Genevan clergyman, M. J. L. Claparde, has just died at the age of 87.

The Pope has shown a conciliatory spirit toward the Belgian Government in his nomination of a successor to Cardinal Archbishop Deschamps, Primate of the Belgian Church. His choice has fallen on Bishop Goossens, of Namur, who is known as a prelate of moderate views.

The Roman Catholics of Germany kept the 10th of November as a day of prayer and fasting on account of "the erring brethren, the Protestants, who are in danger to lose faith and virtue, salvation and eternal bliss. They are children crying for the bread of life, and there is nobody to break it to them; they thirst for the springs of salvation, and there is nobody to open them."

A French rural priest's salary averages \$240 of which half comes from the State and half from the Commune. He pays no rent and gets some presents of food usually. The Commune grant is revocable by the Commune authorities, and is liable to be cut off if he comes to loggerheads with them. Appeal in this case is to the Prefect, who can, if he pleases, decree out of the funds of the department an equivalent.

Dr. Daniel Schenkel, the head of the radical wing of the German Protestantverein, has resigned his professorship in the University of Heidelberg and retires into private life. He was a prominent man 20 years ago, but is now almost forgotten. His liberalism found little favor with the great majority of the churches and of the students too. The theological faculty at Heidelberg has eight professors, who lecture to 54 students only, while 633 students read theology with 15 professors at Leipzig.

The Dutch Reformed Church of South Africa has not, until late years, interested itself for the salvation of the native brethren. Some of their churches used to, it is said, bear the legend, "Dogs and Hottentots not admitted," expressive of the contempt the Boers had for the poor negro, who scarcely seemed to them equal to the more intelligent beasts. The London Missionary Society has sent a fraternal address to the ministers and members of the Communion in the Transvaal, which is designed to awaken a greater interest for the salvation of the poor African among them.

It is a noteworthy point that the Waldenses are now putting forth an effort to reoccupy the old ground in Calabria from which they had been driven three hundred years ago. Signor Pons, whose forefathers were among the few that escaped massacre, visited the old scenes last summer. He found a remnant of the old colony people speaking the dialect of Angroga, wearing the same dress, having the same manners and customs, retaining the old traditions, and proud of

their Piedmontese origin. He spoke to them in the Angroga dialect and was perfectly understood. They would exclaim, "He is our brother; he comes from the country of our people." They remember the persecutions to which their people had been subjected. "They have a strong aversion to confession," Signor Pons is engaged in an effort to rekindle the old fire.

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Continued from Fifth Page.

ship. Both congregations have always supported the same pastor. Rev. C. Wisner succeeded and was shepherd of the two flocks for a period of about five years. It was through his labors that the church was placed on a solid, financial basis after wiping out the old church debt. The present enlargement of the building was suggested some time last summer and completed under the watchful care of Rev. E. D. Miller. The church is now thirty-six by fifty-eight. The extra eight feet was added as a vestibule. The gallery forming a sitting capacity for about seventy-five worshippers. A spire winding its way towards the heavens gives a pleasant and very neat appearance to the outside of the structure. The Dr A H Strickler fine railing has been placed around the altarpulpit platform, and a new pulpit has succeeded the old one. New lamp receivers have been placed on either side of the pulpit, which gives the place an air of sacred neatness. A new chandelier has succeeded the old ones. Take it all in all, the members of the Trinity Reformed church, of this little city, with the surrounding vicinity, can be justly proud of the new improvement.

Gruetli, Tenn.—The Rev. J. Bollenbacher organized a Reformed congregation at Gruetli, near Belvedere, Tenn., three years ago, with but a small number of members. The Head of the Church has blessed his work to such an extent that the homeless people are now often enabled to gather under their own vine and fig tree to worship the God of their fathers, as they were accustomed to do in the Fatherland. The Lord open the gates high and wide for the Reformed Church in Tennessee!

Miscellaneous Items.

The form of a constitution for a missionary society will be found in the new Reformed Almanac; and certificates of membership in missionary societies, can be had by applying to Rev. J. O. Miller, D. D., York, Pa., President of the Board. As persons continue to apply to the Superintendent of Missions for these documents, he wishes them to apply at the right place.

Excerpts from Letters.

Let Reformed literature be now circulated more abundantly than ever. This ought to be a good year for the Reformed Church Publication Boards, East and West. In 1884, we look not only for memorial offerings but also memorial legacies, in honor of the sainted Zwingli. Remember the Lord in your last Will, y^r rich.

An intelligent lady, who recently read Jean Grob's Life of Ulric Zwingli, said: "This makes me love my church still more. I am now more thoroughly Reformed than ever."

The Reformed and other people along the Lehigh are fully alive to the importance of the approaching 400th anniversary of Zwingli's birthday. One pastor ordered 500 copies of the Memorial Service, published by our Board, for the use of his congregation and Sunday school during the festival service.

The pastors in town and country are energetically at work preparing for the proper celebration of Zwingli's anniversary. Ministers serving three or four congregations give one Sunday in January to each church and Sunday-school.

A correspondent says: The Christmas number of the MESSENGER is unanimously voted excellent. The ladies declare it "elegant." "It is an intellectual treat."

An elder of the Reformed Church recently told his pastor that Reformed people generally hear too little from the pulpit of the great and good men whose names adorn her history. The elder is right.

NOTICE.

The Executive Council of the Tri-Synodical Board of Missions of the Reformed Church, in the United States, will hold its quarterly meeting in the First Reformed Church, Lancaster, Pa., Jan. 8th, 1884, at 10 o'clock A. M.

J. O. MILLER, Pres.

General News.

Home.

The Methodist church at Attleboro, Mass., was burned on Sunday morning.

Ralph P. Lowe, ex Governor of Iowa, died in Washington on Saturday night, aged 78 years.

Notice was given on Saturday night that the Philadelphia and Reading Coal and Iron Company's mill in Reading will be closed on January 1st for an indefinite period. Three hundred hands will be thrown out of employment.

At a large meeting of Gentiles—both Democrats and Republicans—held in Salt Lake City on Saturday night, resolutions were adopted approving the recommendations of President Arthur in regard to further legislation for Utah, and asking Congress to pass the laws recommended by the President. The course of Governor Murray, of Utah, was also endorsed.

The proclamation of President Arthur, suggesting that some appropriate religious exercises should be held in commemoration of the resignation of General George Washington as Commander of the Army during the Revolution, was issued too late for general observance, but the fact was referred to in many churches on Sunday, 23rd inst.

The weather in this section of the country has been very severe for the past few days. Heavy snows have fallen and a white Christmas assured. The following report from the *Ledger* of Monday morning, gives a summary:

Extremely cold weather prevailed during Saturday night and yesterday morning throughout New England and Northern and Central New York. Temperatures were reported of 19 to 20 degrees below zero at Bangor, Maine; 18 below at Rockland, Maine; 20 below at Concord, New Hampshire; 22 to 30 below at Hanover, New Hampshire; 26 below at Berne, Vermont; 18 to 28 below at Bellows Falls, Vermont, and its vicinity; 15 to 18 below at Plymouth, Mass.; 10 to 20 below at Worcester, Mass., and 12 below at Boston. The harbor at Plymouth was frozen over. Last night there was a further fall of about 10 degrees at Bellows Falls, but at Boston there was a rise of 14 degrees—to 2 above zero—with a fall of snow. The cold wave in Central New York reduced the temperature to 8 to 15 below zero. Yesterday was the coldest day of the season in St. John, New Brunswick, the thermometer registering 18 below zero. Snow fell at Petersburg, Virginia, on Saturday night and yesterday morning to the depth of 4 inches, the storm extending to the North Carolina boundary. It began to snow at Baltimore at two o'clock yesterday afternoon, and the snow was still falling late last night. Telegrams received at an early hour this morning report a snow storm of wide area in the West, followed by sleet, in some places turning to rain, and greatly interfering with telegraphic communication. The storm was especially heavy in Michigan, Indiana and Southern Illinois. It commenced snowing at Pittsburgh in this State about daylight yesterday, and the snow continued until dusk, when a steady

warm rain set in, putting the streets in a terrible condition and floating many cellars. All the railroad trains were delayed, and the telegraph wires were prostrated in every direction. A disastrous flood in the Monongahela and Allegheny rivers is feared.

Squire J. F. Mayes of West Alexandria, claims to have married 2,804 couples since 1862. He seems to have devoted himself to the business. "No marriage license required in Pennsylvania," is the information on his card.

Last week snow fell at Easton Pa., to the depth of 10 inches, and the storm continues. At some places, especially on the railroads, it is 2 feet deep, and all incoming trains are detained. Between Dr A H Strickler and Wilkesbarre it is 14 inches

feet. The snow has been removed from the altarpulpit platform, and a new pulpit has succeeded the old one. New lamp receivers have been placed on either side of the pulpit, which gives the place an air of sacred neatness. A new chandelier has succeeded the old ones. Take it all in all, the members of the Trinity Reformed church, of this little city, with the surrounding vicinity, can be justly proud of the new improvement.

Prof. Sophocles of Harvard University died on the 17th inst. His full name was Evangelinus Apostolides Sophocles. He was born at Mount Pelion, Thessaly, March 8, 1807. He studied in the convent on Mount Sinai, and emigrated to the United States in 1829, entering Amherst College in that year. He has been a teacher of Greek ever since his graduation, and was the author of many works, among which is a *Greek Grammar and a Greek Lexicon of the Roman and Byzantine Periods*.—Dr. William H. Hooper, a prominent physician of this city, died on the 18th inst.—James W. Bossler, a prominent citizen of the Cumberland Valley, died suddenly in his office in Carlisle on the 17th.—Dr. Thomas S. Kirkbride widely known as Physician-in-chief to the Pennsylvania Asylum for the Insane in West Philadelphia, died at that institution on the 16th inst.

Disasters.

Two boilers at a Pittsburgh oil works blew up on the 18th ult., killing two men.—Dorchester Co., Md. Crotcher's Ferry M. P. Church was burned down on Sunday week. The pastor, Rev. Mr. Sheridan, was preaching at the time of the breaking out of the flames. The pews, windows, doors, shutters, etc., were saved. Loss about \$1,000.—Twenty lives were lost by the wrecking of a schooner in a gale on Lake Superior last week.—Three cotton warehouses were burned in Baltimore on the 19th. Loss \$75,000. Two firemen were injured.

Foreign.

Ireland.

Jos. Poole was hanged in Dublin on the 18th inst., for the murder of John Keeney.—The Lord Mayor of London, has received anonymous letters containing threats to blow up Newgate and London Bridge.—The houses of leading Irish Nationalists are closely guarded.

London, Dec. 19.—Mr Gladstone was attended by policemen while at prayers to-day in the church at Hawarden.

Scotland.

Glasgow, Dec. 23.—The Anchor Line steamship Bolivia, Capt. Donaldson, from Glasgow for New York, has gone ashore at Wemyss, in the Clyde, and has filled with the water. Her passengers, numbering about 60, took to the boats, which remained along side the vessel for several hours in bad weather.

Germany.

The Crown Prince has returned to Berlin. The Emperor has expressed his satisfaction with the success of his son's journey.

Cologne, Dec. 22.—The *Gazette's* Paris correspondent says: "During his recent visit to England the Marquis Tseng concluded a secret treaty with England, the conditions of which are as follows: First, England engages after the taking of Son Tay to offer her mediation with France. Second, China declares that the further concession she will make is the division of Tonquin and the relinquishment of her suzerainty in Annam. Bac-Ninh must remain Chinese. Third, England engages to mediate on the basis of the above conditions. Fourth, If by England's mediation a treaty in accordance with the desires of China is effected, China undertakes, within six months of the signing of the treaty, to cede the Island of Hainan to England."

Portugal.

Severe earthquake shocks have been felt at Lisbon.

Russia

The Czar was injured by being thrown accidentally from a sled on the 10th inst. His shoulder was bruised and complete rest will be required.

—The French Chamber of Deputies has refused to withdraw the prohibition against American pork.—Paris, Dec. 22. The Anarchists who were arrested for advertising and promoting the projected meeting in front of the Bourse on Friday, the 7th inst., and other Anarchists who were indicted for manufacturing explosives here, have been tried, convicted, and sentenced to terms of imprisonment varying from one week to six months. When the judgment was pronounced upon the prisoners by the court, several people in the audience shouted "Vive anarchie!"—Paris, Dec. 23. The Governor of French Cochinchina reports that the Council of Regency at Hué notified him that Hiepner abdicated the throne of Annam and a new king, 15 years old, was crowned on December 2d, under the name of Klenphua. The Annanite Minister of Finance, who is hostile to the French, then became the head of the Council. The crisis lasted several hours during which the gates of the citadel were closed and Hué was placed in a state of siege. When the gates were reopened the death of Hiepner was announced. The country was agitated, and armed bands occupied the suburbs of Hué and threatened the French Legation.

Egypt.

England will not attempt to reconquer the Soudan, nor permit Egypt to do it. The British government is willing that other powers should do it.

Constantinople, Dec. 23.—An Arab sheik, who is an intimate friend and relative of the Grand Shereef of Mecca, has just returned from the Hedjaz, bearing a message from the Grand Shereef and the Ulama of Mecca to the Sultan, assuring his Majesty of their loyalty to Abdul Hamid as khalif, and that he need have no fear that the self-styled Mahdi will spread contamination or disaffection on the Eastern shores of the Red Sea.

The Sheik explains that the ruling caste in holy cities, though they have no great love for the Turks, have no wish to see them replaced as guardians of the shrines of Islam by hordes of savage negroes from the Soudan. "Islam," said he, "has seen too many False Prophets fail to fear the rise of this one. He is a long way from Stamboul, and a wide sea is between us."

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PHILADELPHIA Pa.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, December 24, 1883.

COFFEE—We quote job lots as follows: Rio, low grades, at \$3@10c; ordinary to low fair at 10@11½c; fair at 11@12c; good at 12@12½c; prime to choice at 12½@13½c; fancy at 13@14c; Santos, common to prime, at 10@11½c; LaGuaya, common to choice, at 11@12½c, and Maracaibo, low grade to prime, with sales of 1600 bags; also, 120 mats, Java, at 18@20c.

FEED—Sales of 3 cars fair Western Winter bran, spot, at \$16.25; 2 cars good do, do, at \$16.50, and 1 car choice do, do, at \$16.12½ per ton.

FLOUR—We quote: Western and Pennsylvania super at \$3@50c; do, extra, \$3.50@4½c; Pennsylvania extra family, \$4.75@5½c; Delaware do, \$5.25@5½c; Ohio do, \$5.25@6½c; Indiana do, \$5.25@6½c; St. Louis and Southern Illinois do, \$5.25@6½c; Minnesota bakers' clear, \$5@5.50c; do do straight, \$5.50@6½c. Rye flour is steady, with small sales of pure at \$3.75 per bbl.

MEAT—Sales of 3 cars fair Western Winter bran, spot, at \$16.25; 2 cars good do, do, at \$16.50, and 1 car choice do, do, at \$16.12½ per ton.

WHEAT—Sales of 600 bush rejected at 89c; 1200 bush No. 3 red, at \$1.04; No. 2 red offered at \$1.09; 2400 bush No. 2 Delaware red at \$1.12; 1200 bush do, at \$1.11; 600 bush No. 1 red, at \$1.12; 10,000 bush No. 2 red, January, at \$1.10; 15,000 bush do do at \$1.10; 10,000 bush do do, at \$1.09; 10,000 bush do, February, at \$1.13.

RYE was quoted at 65c. for prime Pennsylvania.

CORN—Sales of 1800 bush new Western rejected, track, at 45@48c; 1800 bush new Delaware rejected, track, at 52c; 7800 bush do do at 53c; 4800 bush new No. 3 yellow, in grain depot, at 54c; 1000 bush new steamer and No. 3 yellow, on dock, at 54c; 1500 bush old steamer white, afloat, at 53c; 1800 bush do do, track, at 53½c; 600 bush sail white in export elevator, at 60c.

OATS—Sales of 5000 bush No. 2 white, January, at 40c; and, 25,000 bush do, February, at 42@42½c, closing at the noon call as follows: No. 2 white, December, 39c bid and 40c. asked; do January, 40½c. bid and 40½c. a-asked; do February, 42½c. bid and 42½c. a-asked; do March, 42½c. bid and 43c. a-asked.

HAY AND STRAW—We quote: Timothy—Choice Western and New York, \$15; do fair to good Western and New York, \$12@14; do medium Western and New York, \$10@11; mixed, \$9@11; damaged and low grades, \$7@8. Cut hay, as to quality, \$14@16.50. Rye straw, \$12.75@13. Wheat straw, \$9.50@10. Oat straw, \$10@10.50.

MOLASSES—New crop New Orleans was quiet and quoted at 37@35c, as to quality. Sugarhouse molasses was dull at 14@16c, the latter for extra heavy.

PETROLEUM—Refined was quiet but steady at 9@9½c. for bbls and 11c. for cases.

SEEDS—Clover ruled quiet but steady; 25 bags prime sold at 9c. Timothy was dull and nominal at \$1.40@1.50 per bush. Flax was scarce and firm at \$1.50.

SUGAR—Raws were in limited demand by refiners, on a basis of 6@16@6½c per lb for fair to good refining Muscovadoes. Refined were barely steady at 8@8½c for powdered, 7½@16@8½c for granulated, 7½c. for crystal A and 7½@7½c for confectioners'.

EGGS—We quote: Pennsylvania and New Jersey extra, 31c; firsts, 30c; Delaware and Maryland extra, 30½@30c; firsts, 30c; Western extra, 30c; firsts, 28@28c; ice-house, Pennsylvania, extra, 24@26c; firsts, 20@22c; seconds, 15@17c; do Western and Canada extra, 23@24c; firsts, 20@22c; seconds, 15@17c; limed, extra,